

EPISTLES COMPLETE

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SEPARATED AND ARRANGED BY
WILLIAM WALLACE MARTIN





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1929. Martin.

Epistles

(Complete)

Part II

Remaining Epistles of Paul

GALATIANS

First Epistle to
Second Epistle to

PHILIPPIANS

First Epistle to
Second Epistle to

THESSALONIANS

First Epistle to
Second Epistle to
Third Epistle to

COLOSSIANS, Epistle to

PHILEMON, Epistle to

LAODICEANS, Epistle to

TIMOTHY

First Epistle to
Second Epistle to
Third Epistle to

TITUS, Epistle to

JAMES, Epistle of

JOHN, BROTHER OF

JAMES

Epistle of

JUDE, Epistle of

PETER

First Epistle of
Second Epistle of
Third Epistle of

JOHN, the Beloved

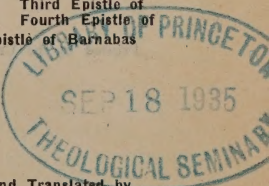
First Epistle of
Second Epistle of
Third Epistle of
Fourth Epistle of

APPENDIX: General Epistle of Barnabas



Separated, Arranged, and Translated by

WILLIAM WALLACE MARTIN



Epistles

(Complete)

Part II

Remaining Epistles of Paul

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To My Semicentennial
Conference Classmate
(N. Y. East Conference)

REV. WILLIAM AUGUSTUS LAYTON, D.D.

One of God's Master Workmen

TO THE MEMBERS OF THE
COMMISSIONERS OF THE
LAND OFFICE
OF THE DISTRICT OF COLUMBIA
AND
THE BOARD OF PUBLIC WORKS
OF THE DISTRICT OF COLUMBIA

PREFACE

The epistles of Paul, known as Galatians, Philippians, Thessalonians, Colossians, Timothy, Titus, and Philemon, also the epistles of James, and of John, and of Jude (each separately), abound in repetitions, resemblances, in sequences of thought such as have been the despair of scholars when they have undertaken to explain them. My studies of these epistles have led me to remove these difficulties by a reconstructive study. The result of my investigation has been as follows: Instead of one epistle to the Galatians, I find in our authorized text two combined. Instead of one epistle to the Philippians, I find two. Instead of two epistles to the Thessalonians, I find three. In our Colossians I find two epistles combined, one written to the Colossians and one written to the Laodiceans. Instead of two epistles to Timothy, there are three. The epistle of James has in it two combined, one by John and the other by James, the two sons of Zebedee. Instead of two epistles of Peter, there are three. Instead of three epistles of John the beloved, there are four. If I only made this assertion, the reader might well count my words material cut out of the air and which should be left where it was cut out. But I produce

them by reconstruction under a criticism as severe and as thorough as any scientist of note has followed in those investigations which have brought such marvelous results and which are in our possession to-day. I have not used in these reconstructions any matter other than is found in our King James Version. I make no repetitions except what are found in the Authorized Version. I do not interpose imaginative sentences to fill up gaps. I do as the great naturalist Cuvier did with his skeleton bones—separate everything and place each in its place, giving such results as I have indicated. I am responsible for all difference in translation. I have placed in the Appendix the general Epistle of Barnabas, and thus by my investigations I give three epistles by this apostle, one to the Hebrews, one to the Corinthians, and this general epistle. The text of this general epistle is found imbedded in the manuscripts of the Apocryphal literature. I also place in the Appendix such paragraphs as I believe are interpolations in the epistles of Jude and Peter. They are very few. Before each epistle I give the briefest statement, setting forth the author and the place, the date, and the parties to whom each epistle is sent.

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PAUL'S FIRST EPISTLE TO THE GALATIANS

The Galatians were a Celtic people who had taken over the manners and culture of the Romans. Paul, a Roman citizen, brought the gospel of Christ to them, and the liberty-loving Gauls (Galatians) gladly accepted the good tidings. Judaizing Christian teachers had turned these Galatians from the gospel which Paul had preached. The first epistle was written to counteract this Judaic heresy. The epistle was written from Corinth about 57 A.D.

FIRST EPISTLE TO THE GALATIANS

Introductory Question

O thoughtless Galatians, who bewitches you, before whose eyes Jesus Christ crucified had been plainly set forth, that ye do not now put faith in its truth? Surely it was he who aided you through the spirit and wrought wonders among you. Was it by the works of the law or by hearing concerning faith? This one thing I would learn from you, Received ye the spirit by the works of the law or by hearing concerning faith? Are ye so without thought as to begin in the spirit but to end up in the flesh? (Part of chapter iii.)

My Gospel Christ Revealed to Me

For I aver to you, brethren, that the gospel which I preach is not of men; for I neither received it of man, nor was I taught it by man, but through revelation from Jesus. Now ye have heard of my devotion in times past to the religion of the Jews, how with greatest zeal I persecuted the church of God and wasted it.

I also took high place in the religion of the Jews, above many of my own age among my countrymen, because I was most jealous of the traditions of the fathers. But when it pleased God, who separated me from my mother's womb, to call me by his grace and to reveal to me his Son that I should preach him among the Gentiles, immediately I conferred not with my Jewish teachers nor with my family. Nor did I go up to Jerusalem to those who were apostles before me; but I went into Arabia, and afterwards returned to Damascus. Then after three years I went up to Jerusalem to see Peter and abode with him fifteen days. But I saw no other ones of the apostles save James the brother of the Lord. Now, what I am writing to you, behold, before God, I lie not. After this visit I came into the regions of Syria and Cilicia. And I was unknown to the churches of Judea which were in Christ; but they had heard that he who had persecuted us now preached that faith which he once had sought to destroy. And they glorified God on my account.

(Part of chapter i.)

The Council at Jerusalem

Fourteen years later I went again up to Jerusalem with Barnabas, and I took Titus with me. It was revealed to me that I should go up there. And I communicated to those, who had highest standing, the gospel which I had preached to the Gentiles, lest I should be employed to no purpose or had been so employed. This I did privately with them. But false brethren were brought into this private meeting, who had been spying on our freedom in Christ. And they would put us in bondage, to whom we did not subject ourselves, not for a moment, in order that the true gospel might continue with you.

(Part of chapter ii.)

Decision of the Council

But those who had high standing (yet that made no difference to me; for God has no respect merely to standing of a man), those now who seemed to have high standing added no recommendations to me. But contrariwise they said that the gospel to the uncircumcised was committed to me just as the gospel to the circumcision was committed to Peter. For he that had done mightily through Peter in

his apostleship to the circumcision had done mightily through me among the Gentiles. And when James, Cephas, and John, who were regarded as pillars, saw what by grace was given to me, they gave to me and Barnabas the right hand of fellowship, saying, Our apostleship was to the Gentiles, theirs to the circumcision. They urged us, however, to remember the poor. And this we have been zealous to do. Further, Titus, who was with me, and who was a Greek, was not compelled to be circumcised. (Part of chapter ii.)

My Contention with Peter at Antioch

When Peter came to Antioch, I withstood him face to face, because he was at fault. There, before certain came from James, he ate with the Gentiles; but when they came he withdrew and separated himself, fearing them that were of the circumcision. And other Jews took the same position with him; and even Barnabas was carried away to their views. But when I saw that their conduct was not right according to the truth of the gospel, I said to Peter before them all, If thou, a Jew, hast lived as if thou wert one of the Gentile Christians, why shouldst

thou compel Gentile Christians to live as Jewish Christians live? We are Jews by birth and not, as the Gentiles, transgressors of the law; and we know that a man is not made just by the works of the law, but by faith in Jesus Christ. But if, while we seek to be made just by faith in Jesus Christ, we ourselves are transgressors, is Christ helpful for transgressors? God forbid. Now, if I rebuild views which I have destroyed, I make myself a transgressor. For if righteousness comes through the law, then Christ is dead in vain. I will not make the grace of God a thing of no value. (Part of chapter ii.)

Keep My View of the Law

Brethren, I beseech you be now as I am; for I am as you were. You are bringing against me no injurious charge. There are those who most zealously rail against me, that would exclude me from you, that you might be attached to them. It is not well. Now it is written, that Abraham had two sons, one by a bondwoman, the other by one who was free. And that he who was of the bondwoman was born after the flesh; but he of the free woman was through promise. Now this Hagar

in Arabia is those of Mount Sinai. We, brethren, as Isaac, are children of the promise. But as then he who was born after the flesh persecuted him born after the Spirit's promise, so it is to-day. See now what the scripture saith, Cast out the bondwoman and her son; for the son of a bondwoman cannot be heir with the son of the free woman.

(Part of chapter iv.)

Sons of God Are Not Servants

Wherefore thou art no more a servant, but a son; and if a son, thou art heir of God through Christ. Now then at one time ye were in bondage to them which by nature are no gods, not knowing God; but now, ye who have known God or rather who now know God, how can you turn again to weak and impoverishing rudiments and again desire to be in bondage to them? Ye observe days and months and seasons and years. I am afraid about you, lest I have bestowed upon you labor in vain. Ye know how I, with an infirmity of the flesh, preached the gospel to you at the first; and my trial, which was in the flesh, did not lead you to despise or reject me, but ye received me as a messenger of God

and also of Jesus Christ. Where now is that blessed confidence in me of which ye spake? for I bear record that, if possible, you would have plucked out your eyes and have given them to me. Am I therefore become now your enemy because I will tell you the truth? (Part of chapter iv.)

Not in Bondage to the Law

My dear children, for whom I had travail in birth until Christ was born in you, it is well to be zealously engaged in well-doing always and not only while I am present. I now desire to be present with you to change you back to my view; for I stand in doubt concerning you. Tell me, ye that desire to be again under the law, are you obeying the law? I have this confidence in you, that you will have the same mind as I have, for I bear in my body strife blows for the Lord Jesus. Let him who is troubling you take the responsibility of it. From now on let man trouble me about it.

(Parts of chapters iv, v, and vi.)

The Law and the Promise

And this I say, The covenant, which was confirmed before by God, the law, which

was four hundred and thirty years after, cannot disannul, so as to make the promise of none effect. For if heirship be of the law, it is not then of promise; but God gave it to Abraham by promise. Is the law rival to the promise of God? God forbid. For if the law had been given to conduct us to a pure life, verily righteousness would have been by the law. But the Scripture includes all under transgression, so that the promise is given to believers who have faith in Jesus Christ.

(Part of chapter iii.)

Our Liberty and Our Duty

Therefore, brethren, ye have been called unto liberty; only use not liberty as a starting place for fleshly activities, but serve one another in love; for all the law is fulfilled in one command, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed lest ye destroy one another. Ye did run well. Who now hinders you so that ye are not obeying the truth? He that brought you the calling did not persuade you after this manner. I would that they were cut off who trouble you.

A little leaven leaveneth the whole lump.
(Part of chapter v.)

Walk in the Spirit

This I say, Walk in the spirit and fulfill not the lusts of the flesh. For the flesh lusteth against the spirit and the spirit against the flesh; they are contrary one to another, so that ye are not able to do the things ye would. Now the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, hostility, emulation, wrath, strife, seditions, divisions, murders, drunkenness, revelings, heresies, of which I tell you now, as I have told you when present, that they who do such things shall not inherit the kingdom of God. They that are Christ's have crucified the flesh with its desires and lusts. The fruit of the Spirit is love and joy and peace; longsuffering and gentleness and goodness; faith and meekness and temperance, against which there is no law.

(Part of chapter v.)

Not Outward Show, But Inward Crucifying

As many as desire to make a show in the flesh, they constrain you to be circum-

cised, but only that they may escape persecution for the cross of Christ. For they themselves who are circumcised do not keep the law; but they desire to have you circumcised that they may have glory in the flesh. But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world. For in Jesus Christ neither circumcision nor uncircumcision availeth anything, but only a new creature. (Part of chapter vi.)

Benediction

And as many as walk by this rule, peace on them and mercy, and also upon the Israel of God. (Part of chapter vi.)

Unto the Galatians.

PAUL'S SECOND EPISTLE TO THE GALATIANS

Paul writes his second letter to the Galatians from Rome, where he was a prisoner for the gospel of Christ. The Judaizing Christians were still very strong among the Christians in Galatia. Paul wonders that the Galatians give these sectarians any hearing at all. He emphasizes the freedom from all Jewish legal obligations for the Gentile Christians, and with great earnestness he exhorts them not to give up the liberty which the Gentile Christian has in Christ Jesus. The epistle was written from Rome about 64 A.D.

PAUL'S SECOND EPISTLE TO THE GALATIANS

Salutation

Paul, an apostle, not from men, nor through any man, but through Jesus Christ and God the Father who raised him from the dead, and all the brethren who are with me, unto the Churches in Galatia, Grace to you and peace from God the Father and our Lord Jesus Christ.

(Part of chapter i.)

The Gospel of Christ

I marvel that ye are so quickly changed toward him that called you in the grace of Christ to the gospel of others, which is not our gospel. These are they who are troubling you and are perverting the gospel of Christ. Now, though we or an angel from heaven preach to you any other gospel than that which we have preached to you, let him be anathema. As we have said just now, If any man preach a gospel to you other than that ye have received, let him be anathema. Now, then, am I putting faith in men or in God? Further,

am I seeking to please men or God? If now I were to please men, I would not be a servant of Christ.

(Part of chapter i.)

Abraham and Faith

Thus Abraham believed God, and God considered him righteous. Know ye not therefore that they who have faith are children of Abraham? And the scriptures, anticipating that God would make just the Gentiles through faith, announced beforehand the gospel to Abraham, saying, "In thee shall all the nations be blessed." So they who have faith are blessed through faith like Abraham.

(Part of chapter iii.)

The Law and Faith

Verily as many as are under the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law. And that no man is made just by the law in the sight of God is evident, because the just live by faith. The law is not of faith, and the man that doeth its works lives by them.

(Part of chapter iii.)

Christ and the Law

Christ has redeemed us from the curse as related to the law, being made a curse for us; for it is written, Cursed is every one that hangeth on the tree, in order that the blessing of Abraham might come to the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. And we put faith in Jesus Christ in order that we may be made just by faith in Jesus Christ and not by the works of the law; for by the works of the law can no man be made just.

(Parts of chapters iii. and ii.)

The Purpose of the Law

But before our faith came we were kept under the law, shut up to it, until our faith was later clearly revealed to us. Therefore the law was our schoolmaster to bring us to Christ, that we might be made just through faith. But when our faith came we were no longer under a schoolmaster; for ye are all children of God by faith in Jesus Christ. (Part of chapter iii.)

The Law and the Promise

Brethren, I speak in regard to the custom of men. If a covenant is made by a

man, it is confirmed; no man should disannul it or add to it. Now, to Abraham and his seed promises were given; he said, Not to thy seeds, as if to many, but to thy seed as to one. What, then, was the service of the law? It was added because of our transgression until the seed, which is Christ, should come, concerning whom the promise was made. He is a mediator who ordained apostles. Now he is a mediator, not with any one, but with God, who is one. As many of you as have been baptized in Christ have put on Christ. There is among you neither Jew nor Greek, neither bond nor free, neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise. (Part of chapter iii.)

The Revelation of the Son

Now I say the heir, as long as he is a child, differs in nothing from a servant, though he be lord of all. He is put under tutors and governors until the time is past which the father set. Even so we, when children, were in bondage under rudiments in the world. But when the fullness of time came, God sent forth his Son,

born of woman, born under the law, to redeem them under the law and that we might receive the adoption of sons. And because ye are sons, God sent forth his Spirit into our hearts, and we cry, Abba (our Father). (Part of chapter iv.)

The Two Covenants

Now there are two covenants. One is from Mount Sinai which imposes burdens; which is as Hagar, for Hagar in Arabia is Mount Sinai, and she answereth to Jerusalem which now is and which is also under bondage with her children. But that city which is from above and the mother of us all is free. For it is written, Rejoice, O thou barren one, break forth and cry in triumph that thou hast not travailed yet; for she who is desolate will have many more children than she who hath had a husband. This I am using as an allegory. Now then, brethren, we are not children of the bondwoman, but of the free one. (Part of chapter iv.)

Keep Your Freedom

Stand fast therefore in the liberty wherein Christ has made you free and be

not burdened again under a yoke of bondage. Behold, I, Paul, say unto you, that if ye must be circumcised Christ profits you nothing; for I announce to any man who is circumcised, that he is debtor to do the whole law. Christ is become of no value to you. Whosoever of you are made just by the law, ye are fallen from grace. For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love. And I, brethren, if I yet preach circumcision, why am I now persecuted? This is the way to make the offense of the cross to cease. But I as regards the law am dead to the law that I might live for Christ. I am crucified for Christ. I live, yet not my own life, but such a life is mine as Christ lived. And this mode of life which I now live in the flesh I live because of my faith in the Son of God, who loved me and gave himself for me. Therefore we in the spirit wait with the hope of righteousness through faith.

(Parts of chapters v and ii.)

Walk According to the Spirit

If we live in the spirit, let us walk according to the spirit. Let us not be de-

sirous of glory that is vain; let us not provoke one another, nor envy one another. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he reap. He that soweth to the flesh shall of the flesh reap its corruption; but he that soweth to the spirit shall of the spirit reap its everlasting life.

(Parts of chapters v and vi.)

Our Duties as Christians

Now let us not be weary in well-doing; for in due season we shall reap if we faint not. As we have opportunity, let us do good to all men, especially to those of the household of faith. Brethren, if a man be overtaken in a fault, ye who walk in the spirit restore such an one in the spirit of humility, considering thyself lest thou sometime might be tempted. For if a man think himself to have a something spiritual and he has nothing, he deceives himself. Let every man approve himself in the work he does, and he shall have rejoicing in himself alone and not in others. Every man has his own burdens to bear. Yet bear ye also one another's burdens and so fulfill the law of Christ. Let him that is taught in the word communi-

cate to him that would be taught in all holy matters. Ye see how large a letter I have written to you with my own hand.

(Part of chapter vi.)

Benediction

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

(Part of chapter vi.)

Written from Rome.

PAUL'S FIRST EPISTLE TO THE THESSALONIANS

The Church in Thessalonica had its origin in the Jewish synagogue and sprang up almost in a day. It was a Jewish Christian congregation. The Jewish Council at Jerusalem had settled that Churches of Christian Jews should be under the authority of James and Peter and John (brother of James) and other disciples, but the Gentile Churches under the authority of Paul and Barnabas. The Church at Thessalonica belonged to the Jewish Christian group. Paul established the Church. He wrote to give them counsel. This First Epistle was written from Athens, and Timothy brought it to Thessalonica. There is no word in it about Jewish Christians and legal and cultus obligations. The moral conduct of Christians is emphasized, Christian duties. The chief theme is the man of sin (Caligula) and the fear of the end of the world. Claudius had quelched the blasphemy which deified a Roman emperor. Paul affirmed that the end of the world was not at hand. The epistle was written about A.D. 48.

PAUL'S FIRST EPISTLE TO THE THESSALONIANS

Salutation

Beloved brethren of the Lord, we are bound to give thanks to God always for you because God hath from the beginning chosen you to salvation through sanctification through the spirit and a true faith whereunto he hath called you by our gospel that ye may obtain glory like our Lord Jesus Christ.

(2 Thess., part of chapter ii.)

Our Daily Prayer for You

Accordingly we always pray for you that our God would count you worthy of this calling and complete with his power every desire to do the work of faith that the name of the Lord Jesus Christ may be glorified in you and you in him according to the grace of God in the Lord Jesus Christ, and that ye might be delivered from unreasonable and wicked men whose coming is after the manner of Satan with all power and signs and lying wonders and with their unrighteous deceptions. But

they shall perish because they receive not love of the truth that they might be saved. This is the cause why God shall send to them strong delusions, and they shall believe a lie, and they shall all be judged who believe not the truth, but have pleasure in unrighteousness. For when they shall say, Peace and safety, then sudden destruction shall come upon them as travail upon a woman with child, and they shall not escape.

(2 Thess., parts of chapters i, iii, ii; 1 Thess., v.)

The Way You Should Conduct Yourselves

Furthermore, we beseech you, brethren, and exhort you by the Lord Jesus that as ye have received from us how ye ought to walk and to please God, so ye would continue to do more and more. For this is the will of God that you should be holy. For ye know what commandments we gave you by the Lord Jesus, that you should abstain from fornication, that every one of you should know to possess his vessel in holiness and in honor, not in lust and low desires as Gentiles who know not God; (for God hath not called us to uncleanness, but unto holiness;) that no man

overreach and defraud his brother in any manner, because the Lord will avenge such acts, as we have before warned you and announced. He that despiseth these commands despiseth not man, but God, who hath given them to us by his Holy Spirit. (1 Thess., part of chapter iv.)

Our Christian Duties

As touching brotherly love, ye have no need that I write unto you, for ye yourselves are taught of God to love one another. And indeed ye do so toward all the brethren in Macedonia; but we beseech you, brethren, to increase this more and more. And that you study to be quiet and to attend to your own business and to work with your own hands, as we commanded you, in order that you may walk honorably among those who are without and that you may have lack of nothing. And, brethren, be not weary in well-doing. Abstain from every appearance of evil.

(1 Thess., part of chapter iv; 2 Thess., part of chapter iii.)

The Man of Sin

Now, brethren, we beseech you as to the coming of our Lord Jesus Christ and our gathering together with him, that ye be

not easily shaken in your mind and not troubled either in spirit as through word from us or through a letter that the day of the Lord is impending. Let no man beguile you. The man of sin has been revealed, the son of perdition, the adversary, who exalteth himself above all that is called God and is worshiped to the end that he might be established in the temple, announcing himself to be God. And that wickedness of that one was made manifest when the Lord consumed him with the spirit of his mouth and the brightness of his coming. Because, unless it had been, there would have been first a great falling away. Further, the mystery of iniquity would be now working, only there was one who prevented until it was taken out of the way. And now ye know it was prevented when he was made manifest in his proper time.

(2 Thess., part of chapter ii.)

A Matter of Discipline

Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received from us. For

you know how you ought to follow us; for we behaved not disorderly among you. Neither did we eat any man's bread, but worked and labored night and day so that we might not be chargeable to you, not because we have not the right to support, but because we would set an example for you to follow. For when we were with you we commanded that if any man would not work, he should not be given food. Now, if any man obey not my word in this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.

(2 Thess., part of chapter iii.)

Benediction

Now may the very God of peace sanctify you wholly, and may you wholly, spirit, soul, and body, be preserved blameless until the coming of our Lord Jesus Christ. And may the Lord of peace himself give you peace always by all means. Amen.

(1 Thess., part of chapter v; 2 Thess., part of chapter iii.)

The first epistle to the Thessalonians from Athens.

PAUL'S SECOND EPISTLE TO THE THESSALONIANS

This epistle was written from Corinth, probably toward the end of Paul's stay there. Claudius had banished the Jews from Rome, and in consequence hardships came to Jews in each great Roman metropolis abroad. Octavius had made Thessalonica a free city of the empire. Hence the decree of Claudius was oppressive for the Jews, whether Christian or not. Paul wrote the congregation at Thessalonica, expressing his anxieties and love for them. He affirms that God's judgment will come to all oppressors. He urges upon them Christian conduct. Again there is no word in the epistle regarding how this Jewish Christian Church should be related to the legal and cultus obligations of the Jewish people. Paul quiets the fears regarding the end of all things, affirming that the Lord Jesus will come, and the dead will be raised, and the living who are his will unite and ever thereafter be with him. But he adds that the day of his coming will appear as a thief in the night. The epistle was written about A.D. 53.

PAUL'S SECOND EPISTLE TO THE THESSALONIANS

Salutation

Paul and Silvanus and Timothy unto the church of the Thessalonians in God our Father and the Lord Jesus Christ, Grace be unto you and peace from God our Father and the Lord Jesus Christ.

(2 Thess., part of chapter i.)

Your Christlike Love and Your Faith

We are bound to thank God always for you, brethren, as it is meet, because your faith grows exceedingly, and a love like Christ's, which every one of you all have toward each other, abides so that we boast of you in the churches of God because of your faith in all persecutions and tribulations which you have endured that you might be counted worthy of the kingdom of God for which ye have suffered.

(2 Thess., part of chapter i.)

God's Judgment upon Your Persecutors

It is a proof of the righteous judgment of God (verily, it is a righteous thing with

God) to have returned, as a just due, tribulation to them that had afflicted you; and to you yourselves who were troubled rest with us. And in the apocalypse, when the Lord Jesus Christ shall reveal himself from heaven with his mighty angels in flaming fire, he will give verdict upon those who know not God and obey not the gospel of our Lord Jesus Christ; they shall suffer punishment, driven away for ages from the presence of God and from the glory of his power.

(2 Thess., part of chapter i.)

Our Preaching of the Gospel to You

Now you yourselves know, brethren, that when we came to you at first it was not in vain. Then after we had suffered before that time and had been shamefully treated, as you know, at Philippi, we had boldness through our God to speak to you the gospel of God, and there followed much contention. Moreover, what we advocated was not erroneous nor unclean nor deceitful. But as God had approved that we be intrusted with a gospel, this we spoke, not to please man, but God, who trieth our heart. There was not a time when we used words to flatter, as you

know; nor to cloak our covetousness. God is our witness. Neither did we seek glory from men; neither did we claim honor from you or others as apostles of Christ. We were gentle among you, as if a nurse cherishing her children. But having exceedingly great affection for you, we were willing to bring to you not the gospel, but our own lives, because you were dear unto us.

(1 Thess., part of chapter ii.)

Your Afflictions Made Us Anxious

Brethren, we being taken from you a short time ago so far as our presence was concerned, but our heart was with you, are now exceedingly desirous to see you, and we fain would have come to you, I, Paul, time and again; but the adversary hindered us. For what is our hope or joy or crown of rejoicing before our Lord Jesus at his coming? Are ye not? Yea, ye are our glory and our joy. Wherefore, when we could no longer forbear, we thought it best to be left at Athens. And we send Timothy, our brother and our fellow laborer in the gospel of Christ, to establish you and to comfort you in your faith, so that no man should be moved by

afflictions; for you yourselves know that we are to expect them. Indeed, when we were with you, we told you beforehand that we would suffer tribulation. And so it is come to pass, as you well know.

(1 Thess., parts of chapters ii and iii.)

The Lord's Second Coming Is Sure

Therefore, brethren, stand fast and hold to the traditions which have been taught you, whether by word or epistle from us; and the Lord direct your hearts into love for God and into patient waiting for Christ. For the Lord shall surely descend from heaven with a shout and with the voice of the archangel and with the triumph of God, and the dead in Christ shall rise; then we who are alive and remain shall together be caught up with them in the clouds to meet the Lord in the air, and then we shall be ever with the Lord. Now brethren, ye are not in darkness, so that that day should overtake you as a thief in the night.

(2 Thess., parts of chapters ii and iii; 1 Thess., part of chapter iv.)

The Christian Manner of Life

Ye are children of the light and the children of the day. We are not of the

night nor of darkness. Let us then who are of the day be sober, putting on faith and love for a breastplate and for a helmet hope that saves. Rejoice evermore; pray without ceasing; give thanks in all situations; for this is the will of God in Christ Jesus concerning you. Faithful is he that calleth you, who also will accomplish. Wherefore comfort one another with these words.

(1 Thess., parts of chapters v and iv.)

Our Christian Duties

Now we exhort you, brethren, warn them that obey not the rules; comfort those who are doubtful in their minds; give support to the weak; be patient toward all. See that none render evil for evil to any one; but ever follow after that which is good, one toward another and toward all. Finally, brethren, pray for us that the word of the Lord may hasten on and be glorified elsewhere as it has been among you.

(1 Thess., part of chapter v; 2 Thess., part of chapter iii.)

Benediction

And our Lord Jesus Christ himself and God our Father who loves us and has giv-

en us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word. (2 Thess., part of chapter ii.)

Greet all the brethren with a holy kiss; the greeting of Paul with my own hand, this the sign in every letter. I write so.

(2 Thess., part of chapter v; 2 Thess., part of chapter iii.)

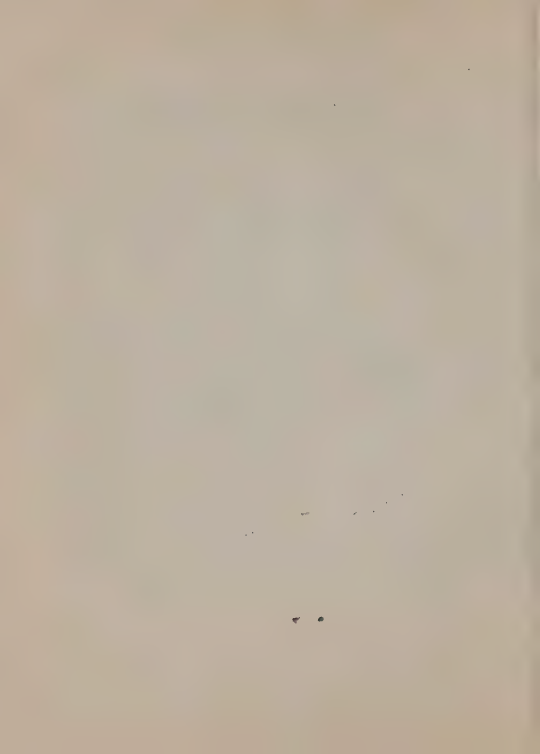
The grace of our Lord Jesus Christ be with you all. Amen.

(2 Thess., part of chapter iii.)

The second letter which was written to the Thessalonians from Athens.

PAUL'S THIRD EPISTLE TO THE THESSALONIANS

This third epistle was written from Cæsa-rea on the Phœnician coast, where Paul, a prisoner, was delayed as he was on his way to Rome. Paul does not urge his apostleship (that to the Gentiles) in either one of his three letters to the Thessalonians. The Thessalonian Church was under the care of the Council at Jerusalem. Paul urges his love for the Thessalonians, their faithfulness under persecution. He tells of his anxieties for them and beseeches them to hold fast to Christian duties. Again he gives them counsel in reference to the second coming of Christ, affirming that Christ shall come to gather his followers (the dead being raised and the living) all together, and they at one time shall be united with the Lord. But the time and season no one knows. The day of the Lord will come as a thief in the night. The epistle was written about A.D. 55.



PAUL'S THIRD EPISTLE TO THE THESSALONIANS

Salutation

Paul and Silvanus and Timothy to the churches of the Thessalonians in God the Father and the Lord Jesus Christ, Grace be unto you and peace from God the Father and the Lord Jesus Christ.

(1 Thess., part of chapter i.)

Your Christlike Love and Faith

We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith and labor of love and patience through hope in our Lord Jesus Christ in the presence of God our Father, knowing, brethren, your election of God.

(1 Thess., part of chapter i.)

Your Reception of Our Gospel

For our gospel came unto you not in word only, but also with power and in the Holy Ghost and with great assurance. And ye became followers of us and of the Lord, having received the word amid much

affliction with joy in the Holy Ghost, so that ye were examples for all that believe in Macedonia and Achaia, and also your faith in God was spread abroad far and wide in every place, so that we had no need to make any mention of it. For they themselves showed to us what was the kind of reception we had among you, and you turned to God from idols to serve the living and true God and to wait for his Son from heaven, whom he raised from the dead, Jesus, who delivered us from the wrath to come.

(1 Thess., part of chapter i.)

Our Manner of Life Among You

Now, brethren, ye remember our labor and travail in laboring night and day because we would not be chargeable to you while we preached the gospel (you know well what manner of men we were among you for your own sakes). Ye are our witnesses and God's also, how holily and justly and unblamably we behaved among you that believed, and ye know how we exhorted and comforted and had charge over every man of you as a father over his children, that ye might walk worthy

of God who called you into his kingdom and into his glory.

(1 Thess., parts of chapters i and ii.)

Your Steadfastness in Persecution

We also thank God without ceasing for this cause, that, when ye received the word of God which ye heard from us, ye received it not as the word of men, but as it is in truth the word of God which had effectual working in you who believed. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus; for ye yourselves have suffered like treatment of your countrymen as they have of the Jews, who hated the Lord Jesus and their own prophets, and they have persecuted us. And they are not pleasing to God and, contrary to most men, they forbid us to speak to the Gentiles, that they might be saved; they have filled up their measure of sins already; for wrath has come upon them to the uttermost. Remember ye not that when I was with you I told you of these things.

(1 Thess., parts of chapters i and ii, and
2 Thess., part of chapter ii.)

Our Anxieties About You

When I could no longer forbear, for this cause I sent to know your faith, lest by some means the tempter had tempted you and our labor be in vain. But when Timothy came from you to us and brought us good tidings of your faith and Christlike love, and that ye hold me in fondest remembrance always, desiring greatly to see us, as we are greatly desirous to see you; therefore, brethren, we were comforted in our afflictions and distress because of your faith. For now we have new life, if ye stand fast in the faith. Now what thanks can we render to God more because of you? Because of all the joy which we enjoy because of you before God? We pray night and day earnestly that we may again see your face and perfect whatever may be lacking in your faith, because our testimony among you was believed.

(1 Thess., part of chapter iii.)

The Lord's Second Coming

Now, I would not leave you in ignorance, brethren, concerning those who are asleep, that ye sorrow not as others who have no hope. For if we believe that Jesus died and rose again, even also they

who are asleep Jesus will bring with him when he shall come to be glorified in his saints and to receive the admiration of all who believe in him. And we say this to you by the word of the Lord, that we who remain alive unto the coming of the Lord shall not precede them who are asleep. But of the times and of the seasons, brethren, ye have no need that I should write. For you yourselves know perfectly that the day of the Lord cometh as a thief in the night.

(1 Thess., parts of chapters iv and v.)

The Christian Manner of Life

Therefore let us not be asleep as others; but let us watch and be sober. For they that sleep, they are of the night; and they that are drunken, they are of the night. For God hath not appointed us to wrath, but to salvation by our Lord Jesus Christ, who died for us so that, whether now we be alive or dead, we shall live yet with him. Wherefore comfort one another and edify one another, as ye also are now doing. (1 Thess., part of chapter iv.)

Our Christian Duties

And we beseech you, brethren, to know them which labor among you and are over

you in the Lord and admonish you, and to esteem them highly in love, but only for their works' sake. And be at peace among yourselves; for we hear that there are some among you who walk disorderly, working not at all, but are busybodies. Now, these that are such we command and exhort by our Lord Jesus Christ that they be quiet and that they work, eating the bread they earn. Quench not the Spirit; prove all things, holding fast to what is good. And the Lord is faithful, who shall establish you and keep you from evil. We have confidence in the Lord touching you, that ye both do and will do the things we have commanded you. Brethren, pray for us.

(1 Thess., part of chapter v.)

Benediction

Now God himself, our Father, and our Lord Jesus Christ direct our way to you; and the Lord make you to increase and abound in love one toward another and toward all, as we do toward you, to the end that he may establish your hearts blameless in holiness before God even our

Father at the coming of our Lord Jesus Christ with all his saints.

(1 Thess., part of chapter ii.)

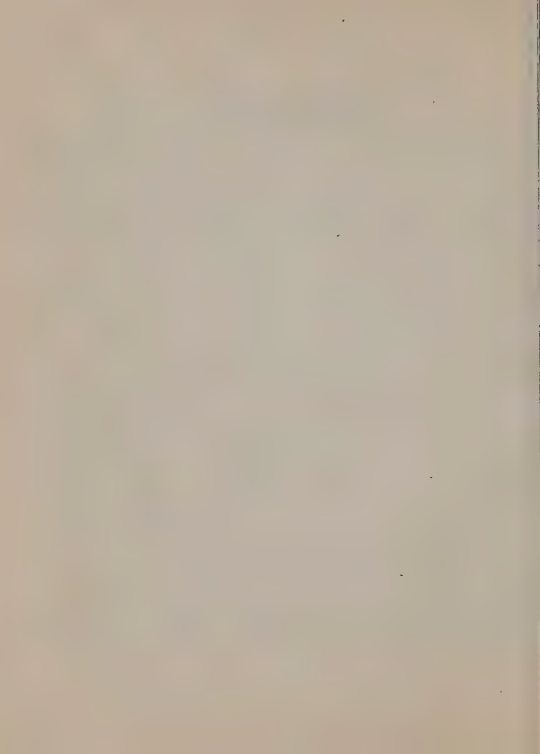
The Lord be with you all. I charge you by the Lord that this epistle be read unto the holy brethren. The grace of our Lord Jesus Christ be with you. Amen.

(2 Thess., part of chapter iii; 1 Thess., part of chapter v.)

Third epistle to the Thessalonians from Cæsarea.

PAUL'S FIRST EPISTLE TO THE PHILIPPIANS

Philippi received its name from Philip of Macedon, father of Alexander the Great. Brutus and Cassius were defeated here by Octavian, afterwards Augustus the emperor. Its status as a city was that of a colony. Its inhabitants were disabled soldiers, its constitution modeled after that of Rome. Paul entered the city about A.D. 47. He met Jews without the city at their place of prayer. Paul was imprisoned here in the city on the charge that he taught what was unlawful according to the city's Roman constitution. Paul was released. His jailer and all his house were converted to the faith of the apostle to the Gentiles. Hence the Church of the Philippians. This First Epistle to the Philippians was written to acknowledge their financial help and to affirm his love for them and urging them to hold to the gospel they had received and to practice also the Christian morals. The epistle was written about A.D. 57 while Paul, a prisoner, was waiting in Cæsarea to be sent to Rome.



PAUL'S FIRST EPISTLE TO THE PHILIPPIANS

Information as to Paul's Estate

I indeed, brethren, would have you understand that the things which have happened to me have fallen out to the furtherance of the gospel, and many of the brethren in the Lord, waxing confident for my bonds, are much more bold to speak the word without fear. (Part of chapter i.)

Christ Is Being Preached

Some, indeed, are preaching Christ out of envy, others of good will; the one preaches Christ to oppose me, not sincerely, thinking to add affliction to me in bonds; the other out of love, knowing that I am set for the defense of the gospel. What then? Notwithstanding in any way, whether in pretense or in truth, Christ is preached, and for this reason I rejoice and will rejoice. For I know that this state of affairs shall turn out helpfully to me through your prayers and through the aid of the spirit of Jesus Christ. And my expectation is and my hope is that I

shall have regret for nothing and that because of my courage Christ as always so now also shall be magnified in my body, whether it be by my life or my death.

(Part of chapter i.)

Work for Your Own Salvation

Wherefore, my beloved, as ye have always obeyed, not only in my presence, but now much more in my absence, work for your own salvation with fear and trembling; for God worketh in you only that you may will and do what pleaseth him. Do all things without murmuring and disputings, that ye may be blameless and harmless, the sons of God without blemish, in the midst of a crooked and perverse people, among whom ye shine as lights in the world, holding fast the word that giveth life, so that in the day of Christ I may rejoice that I have not run in vain nor labored in vain. Yea, and if I in service for your faith am offered as a sacrifice, I rejoice and will rejoice. And for the same reason rejoice ye; let us rejoice together.

(Part of chapter ii.)

Stand Fast in the Lord

Therefore, my brethren, my joy and my crown, stand fast in the Lord. Beware o

the cynics, beware of those who do evil; beware of those who would have you circumcised. For we are those of the circumcision who worship God in the spirit and rejoice in Jesus Christ and have no confidence in that flesh ordinance.

(Parts of chapters ii and iii.)

Keeping the Law Is No Ground for Boasting

Do we have confidence in flesh ordinances? If any man think he has right to trust in them, I have greater right, being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, a Pharisee as touching the law. As to zeal, I persecuted the church, and I was blameless as to that righteousness which is by the law. But these things which had gain for me I counted as loss for Christ; yea, verily, I count all of it loss because of the excellence in the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things. (Part of chapter iii.)

The Excellence of the Righteousness in Christ

I count them filth that I might have my gain in Christ and be found in him, not having a righteousness gained by me

through the law, but that righteousness which is through faith in Christ, a righteousness which comes from God through faith. And I press forward toward the goal for the prize in the high calling of God in Christ Jesus, that I might know him and the power of his resurrection and the fellowship of his suffering. Let us, therefore, as many as would be perfect have this in mind. And if anything else be needed for you to have in mind, God will reveal this also to you.

(Part of chapter iii.)

The Christian Manner of Life

Nevertheless, so far as we already have advanced, let us walk by the same rule, let us mind the same practice; for this is safe for you. Let your moderation be made known to all men. Finally, my brethren, rejoice in the Lord; for the Lord is near by. Be not careful over anything; but in every condition by prayer and supplication and giving of thanks let your requests be made to God, and let the peace of God through Jesus Christ which passeth all understanding keep your hearts and minds.

(Part of chapter iii.)

About My Personal Affairs

It is not grievous for me to write these things to you. And I have deemed it necessary to send to you Epaphroditus, my brother and companion in labor and fellow soldier and your messenger and he that hath ministered to my wants. For he has longed after you all and was full of trouble because you had heard that he had been sick. And indeed he was very sick, nigh unto death. But God had mercy on him, and not on him only, but also on me, lest I should have sorrow on sorrow. I send him, therefore, most cheerfully, and it grieves me not in order that when ye shall see him again ye may rejoice. Receive him, therefore, in the Lord with all gladness, and hold such as he in high reputation, because for the work of Christ he was nigh unto death, not regarding his life, that he might serve me when you could not be here to help.

(Parts of chapters ii and iii.)

Ye Have Always Ministered to Me

Now, ye Philippians, know that in my first preaching of the gospel, after I departed from Macedonia, no church communicated with me as regards giving and

receiving but you; moreover, in Thessalonica ye sent me again and again gifts for my necessities; not because I desired gifts. What I desired was fruit that added increase to your account. Now I have all I need and abound, having received of Epaphroditus the things from you, a fragrance of sweet smell, a sacrifice acceptable and well pleasing to God. And may God amply supply all your needs out of his riches in glory through Jesus Christ. Greet every saint in Christ Jesus. The brethren who are with me send greeting. (Part of chapter iv.)

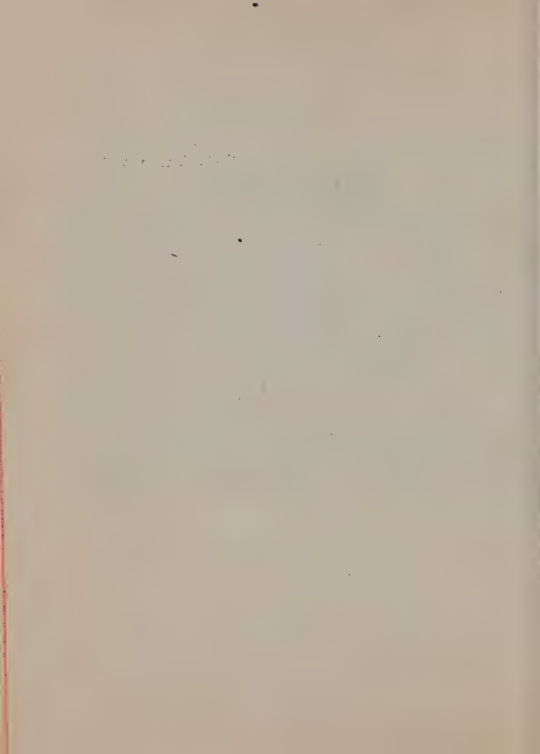
Benediction

Now unto God our Father be glory forever. Amen. (Part of chapter iv.)

By Epaphroditus. From Cæsarea on the coast.

PAUL'S SECOND EPISTLE TO THE PHILIPPIANS

This Second Epistle was written about the same time that Colossians and Ephesians were written. It contains the fullest and most mature statements of the gospel which the apostle Paul preached, and it is wholly separated, like Ephesians and Colossians, from the Jewish Christians' mode of presentation, combining the gospel of the Son of God with the Old Testament Scriptures. The Greek and Roman civilization furnished the background for the interpretation of the law of liberty in Christ Jesus which the apostle proclaimed. The epistle was written from Rome about A.D. 60.



PAUL'S SECOND EPISTLE TO THE PHILIPPIANS

Salutation

Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi with the bishops and deacons; Grace be unto you and peace from God our Father and the Lord Jesus Christ.
(Part of chapter i.)

Be Filled with the Fruits of Righteousness

I thank my God upon every remembrance of you always in every prayer of mine, making requests for you all with joy due to the fellowship with you in the gospel from the first day till now, being confident of this very thing, that he who began the good work in you will continue to complete it until the day of Christ. Now God is my witness how greatly I long after you with the yearnings of love like that of Jesus Christ. And this I pray, that your love may abound more and more through knowledge and discrimination to the end that you may test out where there are differences, in order that you may see

clearly and not stumble until the day of Christ, that, too, you may be filled with the fruits of righteousness through Jesus Christ to the glory and praise of God.

(Part of chapter i.)

I Live for Christ: Dying Would Be My Gain

It is meet that I should thus think of you all, because you all share the same grace with me and because I have you in my heart while I am in bonds and at the same time defend and establish the gospel. Now my bonds make manifest Christ in Cæsar's court and elsewhere. This is the truth I labor for. For for me to live is Christ; to die is gain. I am in a strait between the two. Yet what I should choose, I know not. I desire to be with Christ, which is far better; but to abide in the flesh is more needful for you. Believing this, I know I shall abide and continue with you for your advancement and joy in the faith and that I will come to you again in order that you may rejoice in Christ Jesus with me.

(Part of chapter i.)

Live According to the Gospel of Christ

Only let your manner of life be according to the gospel of Christ, so that, whet

er I come and see you or else be absent, I may hear as to your affairs that ye stand firmly for the faith of the gospel in one spirit, with one mind, and that you are not terrified by your adversaries, which will be an evident token that they will be destroyed and you saved, and that too by God. Now, unto you it has been given in behalf of Christ not only to believe in him, but also to suffer for his cause, having the same kind of battle as ye saw me make and as I am now making.

(Part of chapter i.)

Have the Christlike Love; Be of One Mind

If there be any consolation in Christ, if any comfort in the Christlike love, if any fellowship through the spirit, if any compassion and mercy, fulfill my joy, that ye keep your thought undivided, having the Christlike love and of one accord, of one purpose. Let nothing be done through strife and the seeking of vainglory; but in humility of mind let each keep in thought others even more than one's self. Look not every one to his own things; be considerate of the things of others.

(Part of chapter ii.)

Have the Mind of Christ

Let that mind be in you which was in Christ, who, being created in form god like, did not consider it presumptuous to claim likeness to God. Yet it made him not vain, since he chose the form of a servant and lived a man in all respects and in the scheme of things while found among men he kept himself humble and was obedient until his death, the death on the cross. Wherefore God hath highly honored him and gave him a name which is above every name, so that in the name of Jesus every knee shall bow in things heavenly or earthly and unearthly, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

(Part of chapter ii.)

Let Your Walk Be Like Ours

Brethren, be followers of me. Those things do which ye have both learned and received and heard and saw of me, and set them as examples whom ye see walk as we have walked. For there are many of whom I have told you before and now tell you with weeping, that they are the enemies of the cross of Christ, whose end is destruction and whose god is their own

selves, who glory in what should shame them, who mind only earthly things.

(Part of chapter iii.)

Jesus Shall Change Us to His Likeness

Our citizenship is in heaven, from whence we look for our Saviour, the Lord Jesus, who shall change according to another scheme our body which humbles us and shall fashion it like to the glorious body which he now has according to the power and ability of him who subjects all under himself. (Part of chapter iii.)

Think on All That Is Excellent

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are worthy to be loved, whatsoever things have good reputation, if there be anything that has virtue, if there be anything that is praiseworthy, think on these things. And rejoice in the Lord always; again I say, rejoice. And let the peace of God be with you.

(Part of chapter iv.)

About Personal Matters

I trust by the will of God to send Timothy to you shortly, that I may have good cheer when I learn of your state. For I have no man likeminded as he, who will so truly care for you. For all others seek their own and not the things of Christ. But know how he has proved himself; for as a son his father, he has served me in the gospel. Him, therefore, I hope to send just as soon as I shall see how matters will go with me. And I trust by the Lord's will I may myself come shortly. I beseech thee, every true yokefellow, help those women who labored with me in the gospel and with Clement and my fellow laborers whose names are now in the book of life. I beseech Eudochius and Syntychnus that they think alike about the Lord. (Parts of chapters ii and iv.)

Ye Now Keep Me in Your Care

And I rejoice in the Lord greatly, that in these last days your care for me has blossomed forth. Ye always had a care for me, but ye lacked opportunity to show it. Now, I do not speak of my wants; for I have learned, whatever be my state, therein to be content. I know how to be

abased, and I know how to abound. Everywhere and in everything I have been taught to be full and also to be hungry; now to have abundance and now to suffer need. I can endure anything through Christ who is my helper. Notwithstanding, ye did well that ye did communicate with me in my affliction.

Greeting and Benediction

All the saints greet you, chiefly those of Cæsar's household. The grace of our Lord Jesus Christ be with you all. Amen,
(Part of chapter iv.)

It was written to the Philippians from Rome.

PAUL'S EPISTLE TO THE COLOSSIANS

Colosse was on the inland road leading from Ephesus on the Lycus River. The Church here was a Gentile Church. The native people were Phrygians. Greek philosophy, especially the Stoic school, was current in these parts. Paul did not establish the Colossians' Church. This epistle was written from Rome while Paul was awaiting trial in the imperial city. He interprets the gospel of Jesus Christ in terms which are to be found in the world onlook such as the Greeks and Romans held, and he avoids the terminology of the Jews. The date of the epistle was about A.D. 59.

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PAUL'S EPISTLE TO THE COLOSSIANS

Salutation

Paul an apostle of Jesus Christ by the will of God and Timothy to the saints and faithful brethren in Christ who are at Colosse, Grace be to you and peace from God the Father and the Lord Jesus Christ.
(Part of chapter i.)

Walk Worthy of the Lord

We give thanks to God the Father and our Lord Jesus Christ, praying always for you, that you might walk worthy of the Lord, ever pleasing him, bearing fruit in every good work, increasing in the knowledge of God, enabled fully through his glorious strength to be very patient and to suffer with joy, rooted and built up in him and established in the faith as ye have taught it, abiding therein with thanksgiving.

(Parts of chapters i and ii.)

Christ Is Preëminent Over All

Now, I would that ye know what great anxiety I have for you and for them of

Laodicea and for as many as have not seen me in the flesh, that their hearts might have comfort, being knit together as respects a full and assured knowledge of the mystery of God, even Christ, in whom is hidden all that is worth treasuring (and more) of the sophist and gnostic. Then he is the head of the body, the church, who is the beginning, the firstborn from the dead, so that in all things he has preëminence; for when he has made spoil of principalities and powers, he will publicly show that he by himself hath triumphed over them.

(Parts of chapters i and ii.)

Reconciled to God

And it has pleased the Father that he should reconcile all to himself through him in whom dwells all his fullness, making peace through his blood on the cross through him, whether they be the things on the earth or the things in the heavens, and so fulfill the word of God, the mystery which hath been hidden from the ages and from generations, but which is now revealed to the saints, to whom God was pleased to make known the riches of the glory of this mystery among the Gentiles

which is Christ in you the hope of glory, whom we proclaim, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. And ye are being made perfect in him who is the head of all principality and power, for whom I, Paul, was made a minister.

(Parts of chapters ii and i.)

Ye Are Risen with Christ

And this I say lest any man should beguile you with enticing words; for though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ. Then you, who were dead in your sins and the uncircumcision of your flesh, he hath quickened with him, having forgiven you all trespasses, in whom ye also are circumcised with the circumcision made without hands to put away from the body the sins of the flesh by the circumcision of Christ.

(Part of chapter ii.)

Ye Are Freed from Ordinances

Let no man with your consent lead you into a debasing worship of angels, that

you might be introduced into things which he has seen; such an one is puffed up in his fleshly mind and does not hold fast to our head, from whom all the body, being supplied and nourished in all its joints and members, gains increase with the increase from God. Those acts have indeed a show of wisdom by the worship and the self-abasing and the afflicting of the body, not, however, in the way of penalty against fleshly indulgence. Touch, taste, handle not those things all of which are destructive if used.

(Parts of chapter ii.)

The Christian Manner of Life

If, then, you be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. For ye are dead, and your life is hid with Christ in God. Put off now all anger, wrath, malice, blasphemy, filthy communication out of your mouth; in which ye walked at one time when you lived in them. Lie not one to another, seeing ye have put off the old man with his deeds and have put on the new man who is being made new through knowledge according to the image of him who created him, where there

is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all. And let the peace of God rule in your hearts, to which ye are called, and be thankful.

(Part of chapter iii.)

Christian Duties

Wives, be submissive to your husbands; children, obey your parents, for this is well pleasing to God; servants, obey your masters in all things pertaining to the flesh, not with eye service as pleasing men, but with a sincere heart, fearing God. Let your speech be always courteous, seasoned with sense so that you may know how to give answers to every man. And whatever you do, do it heartily as unto God and not unto men, knowing that of the Lord you shall receive the reward, even our inheritance; for ye are servants of the Lord Christ. And withal pray for us, that God open the door for us so that we may utter and speak the mystery of Christ, for which I am also in bonds.

(Parts of chapters iii and iv.)

Personal Matters

My affairs shall be told you by Tychicus, a beloved brother, a faithful minister, and

fellow servant in the Lord, whom I also sent to you for this purpose, also that he might know your state and comfort your hearts. Onesimus comes with him, faithful and beloved brother, who is yours. They will make known to you all the things that are done here.

(Part of chapter iv.)

Greetings

Aristarchus, a prisoner with me, greet you and Marcus, son of Barnabas' sister (touching whom ye have received commandment, if he come to you), and Jesus who is called Justus, both of whom are of the circumcision. These are followers of the kingdom of God, and they have been comfort to me. And when this epistle is read among you, cause it also to be read in the church of Laodicea, and cause that ye likewise read my epistle to Laodicea. Remember my bonds.

(Part of chapter iv.)

Benediction

Grace be to you. Amen.

(Part of chapter iv.)

Written from Rome to the Colossians.
The bearers Tychicus and Onesimus.

PAUL'S EPISTLE TO PHILEMON

This epistle was written at the same time that Paul wrote his epistle to the Colossians. It is in nature a private letter, like the third and fourth letters of John in this respect. The letter apart from its brotherly felicitation contains a plea that the slave, Onesimus, whom Philemon owns, might be set free as a special favor to Paul. The exquisite courtesy and grace of the letter has charms for all who seek in letters as elsewhere good form. The date of the epistle is about A.D. 59.

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PAUL'S EPISTLE TO PHILEMON

Salutation

To Philemon, whom we dearly love and our fellow laborer.

Thy Great Love and Faith

I thank my God, making mention of thee always in my prayers, since I heard of thy love and faith toward the Lord Jesus Christ and toward all the saints, so that your fellowship in the faith works out an acknowledgment that every good which is thine belongs to Christ. Now, I have had much joy and comfort in thy love, because the hearts of the saints have been refreshed by thee, brother.

My Request of Thee

Wherefore I prefer for love's sake to beseech thee, though I might be bold in Christ and enjoin thee, being such an one as Paul the aged, and now also a prisoner for Christ Jesus; still I beseech thee in behalf of my child, whom in my bonds I begat in Christ, even Onesimus, who in times past was not of much worth to thee,

but who now is very serviceable for thee and me, whom now I send back to thee and who is as my very heart; whom I would fain have kept with me that instead of to thee he might minister to me while in bonds for the gospel: yet without thy consent I would do nothing. Then any favor of thine must not be of necessity but of free will. For perhaps if he were to be released by thee, being then no more a bondservant, he would be more than a servant, a brother beloved, especially by me and by thee, both in the flesh and in the Lord. If thou countest me a partner, receive him as myself.

Yet Understand Me

If this is a wrong to thee, or if he oweth thee ought, put it to my account. I, Paul, write this with my own hand; I will repay, so that I am not saying to thee how that thou owest this to me. Truly, brother, I would free him from you for the Lord. Give me this joy for Christ. I write unto thee, having confidence that thou wilt hear me and wilt do even beyond what I am asking. Further now prepare a lodging for me, for I hope that

through your prayers I shall be granted to you.

Greetings

Epaphras, my fellow prisoner in Jesus Christ, greeteth thee, also Mark, Aristarchus, Demas, and Luke, my fellow worker.

Written by Paul to Philemon. Delivered by Onesimus, a servant.

PAUL'S EPISTLE TO THE LAODICEANS

Laodicea was about ten miles distant from Colosse. It was a city founded by a Seleucid king. Probably the native population, the Phrygians, were a minority as compared with the Greeks. There was also in the city and regions round about a small Jewish community. The epistle which Paul wrote to the Colossians was to be read to the Laodiceans, and in return this epistle was to be read to them. The Church was a Gentile Church, and, as Paul wrote the epistle probably a couple of years after he had written to the Colossians, the Laodicean epistle bears the stamp of that mode of interpretation of the gospel of Christ which became common to Paul in the later days of his life. The thought and life of the Laodiceans was influenced more by the academicians of Athens than by the Stoics. The rare sweetness of Plato entered into the gracious Christian message which Paul gives in this epistle. The date of the epistle was about A.D. 60.

PAUL'S EPISTLE TO THE LAODICEANS

Salutation

Paul, a prisoner for our Lord Jesus Christ, and Timothy, our brother, to our beloved Aphia and to Archippus, a soldier, and among us and to the brethren who are in Laodicea, Grace to you and peace from God our Father and the Lord Jesus Christ.

Our Faith in the Gospel Brings Fruit

Since we heard of your faith in Christ Jesus and of the love which you have for all the saints, and because of the hope which is laid up for you in heaven, of which you have heard before through the word of truth in the gospel, which is come to you as also in all the world and is now bringing forth fruit in it as in you since the day ye heard it and knew the grace of God in his truth as you were taught it by Epaphras, our dear fellow servant, who is your faithful minister of Christ; for this cause indeed since that day we heard about it, we do not cease to pray for you and desire that you may be filled with the knowledge of his will in all wisdom and

knowledge and spiritual understanding, giving thanks to the Father who hath made us meet to be partakers of the inheritance of the saints through light.

(Part of chapter i.)

Christ the Son Has Preëminence

He hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son, who is the image of God, the firstborn among every creature, because for him were all things created that are in the heavens and on the earth, visible or invisible; whether they be thrones or dominions or principalities or forces, all things were created by God for him. And he is preëminent and for him are all things.

(Part of chapter i.)

Reconciled to God

For in him dwelleth and is embodied all the fullness that is in the divine nature in whom we have redemption through his death, putting off our sins. And you who at one time were alienated and enemies in your mind by wicked works, he hath reconciled in his body while in the flesh through death that he might present you

holy and blameless in his sight, if you continue in the faith, grounded and settled, and be not moved away from the hope in the gospel which you have heard of and which is preached and is for every created man under heaven, of which I am made a minister according to the appointment of God which was given me for you. And I am now rejoicing in my sufferings for you and am about to fulfill in my flesh what is left of Christ's afflictions, for his body, which is the church wherein I labor, striving according to the energy of him who worketh mightily in me.

(Parts of chapters i and ii.)

Ye Are Risen with Christ

Beware lest any man spoil you through philosophy and vain deceit after the traditions of men, after the rudiments of the world and not after Christ. Ye were buried with him in baptism, and ye are also risen with him through faith in the power of God who raised him from the dead, in whom also ye are circumcised with the circumcision made without hands to put off the sins of the flesh by the circumcision of Christ, who also blotted out the handwriting connected with ordi-

nances that was against us, which was contrary to us, and took them away, nailing them to his cross.

Freed from Ordinances

Let no man, therefore, judge you in meat or in drink or in respect to a holy day or the new moon or the sabbath days, which are a shadow of things to come; but the body of Christ. Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to its ordinances after the commandments and the doctrines of men? Touch not, taste not, handle not that which, though now in use, shall all perish.

Christian Manner of Life

As therefore ye have received Christ Jesus the Lord, so walk ye with him. Set your affections on things above, not on things on the earth. When Christ's life shall appear, then shall ye appear with him in glory. Mortify, therefore, your members, which are upon the earth, as to fornication, uncleanness, inordinance of desires, evil concupiscence, and covetousness, and that which is idolatry. For

which things the wrath of God comes upon the children who disobey. Put on, therefore, as the elect of God, holy and beloved brethren, great mercy and kindness and humility of mind, meekness, long-suffering, forbearing one another, forgiving one another, if one has a grievance against another. As Christ forgave you, so do you. And above all these, have the Christ-love, which is the perfect bond.

(Parts of chapters ii and iii.)

Christian Duties

Husbands, love your wives, and be not ever bitter against them; fathers, provoke not your children, lest they be discouraged; masters, give unto your servants that which is just and equal, knowing that you have your Master in heaven. Walk wisely before them without, redeeming the time. And whatsoever you do, do all in the name of the Lord Jesus, giving thanks to God the Father in him. He that doeth wrong shall receive for the wrong which he doeth, and there is no respect paid persons. Let the word of God dwell in your hearts, by which ye are called in one body. Continue in prayer and watch in the same with thanksgiving,

singing with grace in your hearts to the
Lord. (Parts of chapters iii and iv.)

Greetings

Epaphras, who is one of you, is a servant of Christ's, who always labors fervently for you in prayer that ye may stand perfect and complete in all the will of God. And I bear him record that he hath a great zeal for you and for those at Laodicea and those at Hierapolis. Luke, the beloved physician, and Demas greet you. Greet Nymphas and the church which is in his house, and say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it. Greeting by the hand of Paul.

(Part of chapter iv.)

Benediction

The grace of our Lord Jesus Christ be with your spirit. Amen.

Written from Rome to the Laodicean Philemon carried it to them.

PAUL'S FIRST EPISTLE TO TIMOTHY

The content of this epistle has to do simply with full and kindly advice of an older person to one much younger, like the counsel of a father to a son. Paul tells Timothy the unique place Jesus Christ has in the Gospel, of persecutions which the followers of Jesus will meet, of the worth of the scriptures, of how he should conduct himself as a Christian. The epistle was written from Corinth to Timothy, who was at Ephesus. The date of the epistle was about A.D.

PAUL'S FIRST EPISTLE TO TIMOTHY

salutation

O Timothy, keep that which was committed to thy trust, avoiding profane and vain babblings and learned debates so called, which some advocating have been led away from the faith.

(1 Tim., part of chapter i.)

Our Faith and Doctrine

For there is one God and one mediator between God and man, Christ Jesus, who gave himself a ransom for all; each has been attested in its own proper time. And the mystery of godliness without controversy is great. He manifested God in the flesh; he was just in the spirit; he was received up into glory; the apostles saw him and proclaimed him to the Gentiles; the world believed in him. Whereunto I am ordained a preacher and an apostle (I speak the truth and lie not), a teacher unto the Gentiles of the faith and its truth. Therefore, we labor and suffer reproach because we have hope in the living God who would be Saviour of all

men, especially of those who have faith.

(1 Tim., parts of chapters ii, iii, and

Perilous Days Are at Hand

This know also, that in these last perilous times are come; for men only themselves, are covetous, boast proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, breakers of a truce, blackguarders, incontinent, fierce, despisers of good, traitors, self-willed, autocratic, lovers of pleasure more than lovers of having the form of a godly life, but its power. From all such turn away. of this sort are they who creep into houses and lead captive silly women laden with sin. These are led away by their never learning, but never able to come to the knowledge of the truth, men of corrupt minds, reprobate concerning faith. Now, as Jannes and Jambres withstood Moses, so these withstand the truth. the progress of these cannot be much better, for their folly shall be manifest to all men just as was theirs.

(2 Tim., part of chapter ii

Thy Portion Is Persecutions

Thou hast fully known my doctrine, the manner of my life, my purpose, faith, long-suffering, charity, patience, persecutions, the afflictions which came to me at Antioch, Iconium, Lystra, what persecutions I encountered; but the Lord delivered me out of them all. Yea, and all that will live godly in Christ Jesus shall suffer persecution. Evil men and persecutors grow worse and worse, deceiving and being deceived.

(2 Tim., part of chapter iii.)

Be Steadfast to Yourself and the Scriptures

Continue thou in the things which thou hast learned through faith which is in Jesus Christ and feel certain about it, knowing from what persons thou hast received them. Then, too, from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation. All scripture is inspirited with God and is profitable for doctrine, for reproof, for guidance, and for instruction so that the man of God is fitted and fully ready for every good work.

(2 Tim., part of chapter iii.)

As to Church Officers

Elders who take leadership are wort of double honor, especially those who laborers in teaching the word. But should have a good reputation amo those who are without, lest he fall in reproach and be ensnared by the dev Against an elder listen to no accusati except before two or three witness Deacons should be grave, not doub tongued, not given to much wine, not a ing to be rich, holding the mystery the faith in a pure conscience. Th should be thoroughly examined, and th they should serve in the office of deaco if they are blameless. Even so sho their wives be grave, not slandering, l sober, faithful in all things. The labor is worthy of his hire; for the scriptu says, Thou shalt not muzzle the ox wh he treadeth out the grain.

(1 Tim., parts of chapters ii and v.)

Certain Christian Requirements

If a man provide not for his own, pecially for those of his own household he hath denied the faith and is wo than an unbeliever. I suffer no woman teach nor to usurp authority over the m

but to be submissive. For Adam was formed first, and Adam was not beguiled, but the woman was beguiled. Motherhood is their safety, if also they continue in loving fidelity and in a holy life with sobriety. All that sin publicly rebuke, that others may be afraid.

(1 Tim., parts of chapters ii and v.)

to Thy Public Conduct

I charge thee in the presence of God and the Lord Jesus Christ and the chosen apostles to observe these injunctions without giving preference to any one, doing nothing with partiality. Lay hands suddenly on no man; neither be associated with others in sins. The misdeeds of some men are brought to public view as they are judged at the tribunal, but punishment lags slow with others. However, good works are clearly manifest to sight, and works not good cannot be hidden. Keep thyself pure. Drink no longer water, but take a little wine for thy health and thine infirmities. These things I command thee to teach. Let no man despise thy youth.

(1 Tim., parts of chapters iv and v.)

As to Thy Manner of Life

These orders I give thee, son Timothy, in connection with thy preaching labors, so that thou mightest wage a good warfare, holding faith and a good conscience, things which some have put away and made shipwreck of faith, of whom is Hymeneus and Alexander, whom, that thou might not learn blasphemy, I have delivered over to Satan. Till I come, give diligence to reading, to exhortation, to doctrine. Neglect not the gift that is thine, for which it was given thee the right to preach by the laying on of the hands of the elders. Meditate upon these things, give thyself wholly to them, so that thou might see thy profiting. And give heed to myths and endless genealogies, which lead to disputes rather than to edifying, which is of faith. Take heed to thyself and to the doctrine, continuing in them, for by so doing thou shalt bring health to thyself and to them that hear thee. Be thou an example to believers in conversation, in thy manner of life, in charity, in faith, in pureness.

(1 Tim., parts of chapters i and iv)

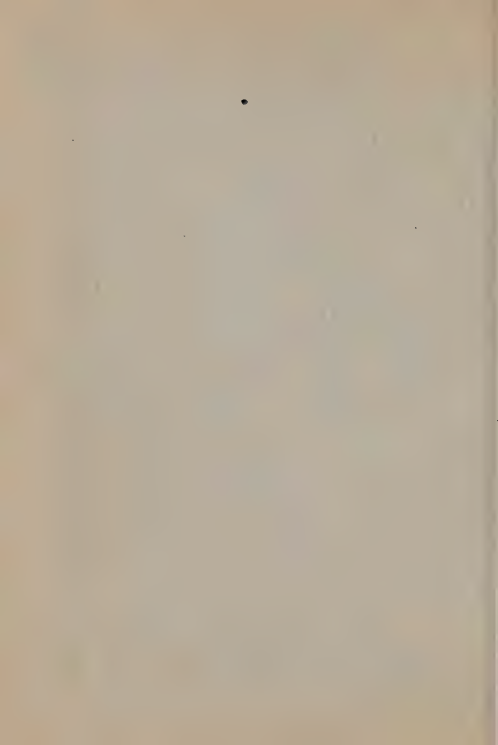
Personal Matters

These things I write to you, hoping

come to thee shortly, but if I tarry longer, that thou mightest know how thou oughtest to conduct thyself in the house of God, which is the church of the living God, the pillar and the ground of the truth. Do thy diligence to come to me shortly. Thou knowest that all they that are in Asia are turned against me, of whom are Phygellus and Hermogenes. And, too, I was delivered from the lion's mouth, and the Lord will deliver me from evil work and will save me for his heavenly kingdom, to whom be glory forever and ever. Alexander, the coppersmith, did me much evil. The Lord will reward him according to his work, of whom do thou beware; for he hath greatly withstood our word. In all, though, the Lord has stood with me, strengthening me so that by me the preaching of the gospel might be fully made known and all the Gentiles might hear. Now, to the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

(1 Tim., part of chapter iv.; 2 Tim., parts of chapters i, ii, and iv.)

The First Epistle was written and sent from Corinth.



PAUL'S SECOND EPISTLE TO TIMOTHY

This epistle contains a most careful detail of Timothy's duties as a bishop of the church at Ephesus. The light it casts upon the earliest organization of the Christian church makes it one of the most interesting writings of the New Testament. The epistle was written from Cæsarea on the Phœnician coast while Paul was waiting at that city until he should be sent to Rome for trial before Nero. Paul used his time of delay at Cæsarea writing directions to several of the centers where were strong Christian Churches which were under his care. The date of the epistle is about A.D. 55.

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PAUL'S SECOND EPISTLE TO TIMOTHY

Salutation

Paul an apostle of Jesus Christ by the command of God our Saviour and our Lord Jesus Christ our hope to Timothy my son in the faith, Grace, mercy, and peace from God our Father and Jesus Christ our Lord.

(1 Tim., part of chapter i.)

The Purpose of Christ's Commandment

Now the purpose of the commandment is the Christ-love out of a pure heart and a good conscience and a genuine faith, from which some have swerved, having turned aside to foolish babblings, desiring to be teachers of the Law, who do not understand what they say nor what they affirm with vehemence.

(1 Tim., part of chapter i.)

The Purpose of the Law

And we know that the law is good, if a man lives according to the law; and we know this too, that the law is not made

for a man who is righteous, but for the lawless and the disobedient, for the ungodly and the transgressor, for the unholy and the profane, for the murderers of fathers and mothers, for manslayers, for fornicators, for those who defile themselves with men, for liars, for perjured persons, and for any other act which is opposed to sound doctrine, as it is taught in the glorious gospel of the blessed God which has been committed to me in trust.

(1 Tim., part of chapter i.)

Teachings Contrary to the Faith

Now, the Spirit has expressly said that in later times some shall depart from the faith, giving heed to seducing spirits that beguile, to doctrines of devils, speaking lies in hypocrisy, their own conscience being burned out as with a hot iron, forbidding to marry and commanding to abstain from meats, which God hath created and are to be received with thanksgiving by those who have faith and know the truth. For everything God created is good and not to be refused, if it is something to be thankful for.

(1 Tim., part of chapter ii.)

Avoid Profane and Silly Myths

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, being nourished by the words of our faith and the excellent instruction, which thou hast studiously followed. But avoid profane and silly myths and exercise thyself in godly matters. Bodily exercise is profitable only in a narrow sphere; but exercise in godly matters is profitable every way, leading to information about our present life and the life which is to come.

(1 Tim., part of chapter iv.)

Regarding the Church Officers

This is a true saying, If a man reaches after the office of a bishop, he has desire for an excellent occupation. A bishop must be blameless, the husband of one wife, sober, prudent, given to hospitality, fitted to teach, not a winebibber, not given to dalliance, not greedy for wealth, but patient, not quarrelsome, not covetous, one that rules his own house well, holding his children to a reverent obedience (for if a man know not how to rule his own house, how shall he take care of the church of God?), one that holds the mystery of faith

conscientiously, not a novice, lest being lifted up with conceit he fall at the judgment bar as Satan. Deacons in like manner should be grave, not double-tongued, not given to much wine, not greedy of wealth. Now, they who successfully do the work of a deacon acquire for themselves great consideration and the right to speak out with great boldness their faith in Christ Jesus. Let the deacons be the husband of one wife, ruling their children and their own household well.

(1 Tim., part of chapter iii.)

Regarding Church Workers

Rebuke not an elder, but entreat him as a father; the elder women as mother, the younger as sisters, with all purity. Honor widows that are widows indeed. Now, she that is a widow indeed and desolate trusteth in God and continues in supplication and prayer day and night. But she that liveth in pleasure is despised while she lives. Let not a widow be admitted into this circle under threescore years of age, having been married but once, with a reputation for good works such as has brought up her children well and has held to the guest-right cu

tom, having entertained believers, and has relieved the afflicted and indeed has been one who always has been engaged in doing good. But the younger widows refuse; for when they become through gayety indifferent to Christ they will wish to marry. They are to be condemned because they have cast away the faith they had at first. And more, they learn to be idle, going from house to house, and are not only idle, but talebearers and busybodies, speaking things that bring no profit, for some are already turned aside to Satan. If any man or woman that is a believer has widows related to him, let him give them help, and let not the church be charged with them, so that the church may be able to relieve those who are widows indeed. And if any widow have children or nephews, let these show considerate care of them and thus make grateful return to their relatives; for this is a good and acceptable service to God. I will that the young women marry, bear children, guide their homes, and give no occasion so that an unbeliever could speak reproachfully of them. Let as many servants as are under the yoke count their own masters as worthy of all honor, that the name of God be

not blasphemed. And they that have masters who are of the faith, let them not presume upon them because they are brethren and beloved, but rather let them do better service, because they belong to the faith and are beloved, and let these masters be equally considerate. These things teach and exhort.

(1 Tim., part of chapter v.)

Regarding Church Discipline

If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus, and the teaching which accords with godliness, and is proud, not well informed, but has a sickly leaning for questioning and strivings over words, whence cometh envy, strife, railings, evil surmisings, altercations with men of corrupt mind, and is devoid of the truth, assuming godliness to get gain, from all such withdraw thyself.

(1 Tim., part of chapter vi.)

Christian Duties

I exhort, therefore, that first of all supplications, prayers, intercessions, and thanksgiving be made for all, for kings and all that are in authority, that under

them we may lead a quiet and peaceful life in all that is good and in honesty; for this is good and acceptable in the sight of God our Saviour, who would have all men to live safely and come to the knowledge of the truth. I would that men pray everywhere, lifting up hands undefiled, and that they harbor no wrath nor love for disputing. In like manner that women adorn themselves in modest apparel and be modest and prudent, that they braid not their hair with gold ornaments nor have pearl necklaces nor wear extravagant raiment. But let their adornments be good works, which become women who profess to live godly. Let women learn to be quiet and submissive. Men that would be rich run risks of falling into temptations, into snares, into many foolish and harmful lusts which lead men into ruin and wreck. For the love of money is the root of much evil; and some, coveting it greatly, have been led away from the faith and brought upon themselves sorrows that wound. We brought nothing into the world, and it is certain we cannot carry anything out when we leave the world. So then let us, if we have food and

clothes, be content therewith. Godliness with contentment is a great gain.

(1 Tim., parts of chapters ii and vi.)

Regarding Thine Own Conduct

Hold the outline of wholesome word which thou didst hear from me, holding faith in and love for Jesus Christ. Keep this treasure, a deposit of the Holy Spirit which indwells in thee. Study to show thyself so that God shall approve thee, workman that needeth not to be ashamed, rightly apportioning the word of truth. But foolish and uninstructional questions avoid, knowing that they only produce contentions. The servant of the Lord must not contend, but be gentle to all, prepared to teach, instructing with gentleness those who throw themselves away, if perchance the thought of God may lead them to repentance and so to acknowledge the truth, and also that those who are taken captive by the devil may be recovered out of his snare. And thou, man of God, flee these things and follow after righteousness, godliness, faith, love, patience, gentleness. Fight a good battle for the faith, lay hold on eternal life to which thou art called and in behalf of

which before many witnesses thou hast made a good confession.

(2 Tim., parts of chapters i and ii; 1 Tim., part of chapter vi.)

y Command to Thee

I charge thee in the presence of God, who quickeneth all, and before Jesus Christ, who witnessed a good confession before Pontius Pilate, that thou keep his commandment and be without spot and be without reproach until the appearing of our Lord Jesus Christ, which God in his own good time will indicate, who is the blessed and only Potentate, the King of kings, the Lord of lords, who only is immortal, and who dwells in light which no man can approach, whom no man hath seen, nor can see, to whom be honor and power everlasting. Amen.

(1 Tim., part of chapter vi.)

Personal Matters

Do thy best to come here before winter. The cloak which I left at Troas with Carpus, when thou comest, bring and the writings, especially the parchments. Take Mark and bring him with thee; for he is profitable to me for the ministry. Erastus

abides at Corinth; but Trophimus I leave at Miletus sick. Tychicus I sent to Ephesus. Only Luke now is with me.

(2 Tim., part of chapter iv.)

Greetings

Eubulus greets thee, and Pudens, Linus, and Claudia, and all the brethren.

(2 Tim., part of chapter iv.)

Benediction

The Lord Jesus Christ be with thy spirit. Amen.

The Second Epistle to Timothy, ordained the first bishop to the Church at Ephesus. Written at Cæsarea.

PAUL'S THIRD EPISTLE TO TIMOTHY

This epistle was written from Rome and was probably the last epistle which Paul wrote. It abounds in affectionate counsel to Timothy, his own son in the gospel. Paul writes in this epistle those noble words which begin with "I have fought a good fight." The date of the epistle is about A.D. 63.

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PAUL'S THIRD EPISTLE TO TIMOTHY

Salutation

Paul an apostle of Jesus Christ by the will of God according to the promise of life which is in Christ Jesus to Timothy, my beloved son, grace and peace from God the Father and Jesus Christ our Lord.
(2 Tim. part of chapter i.)

Thanksgiving for Thy Faith

I thank the God of my forefathers, whom I serve with a clear conscience, that without ceasing, when I pray at night or day, I make mention of thee, remembering thee with tears. I have also a great desire to see thee that I may be filled with joy. I keep in mind thine own unfeigned faith, such as dwelt with thy grandmother Lois and then in thy mother Eunice and now in thee, of this I am thoroughly convinced.
(2 Tim., part of chapter i.)

Stir Up the Gift in Thee

Wherefore, I remind thee, stir up for God the gift which is thine, through the imposition of my hands. Be not ashamed of the testimony which our Lord gave nor of mine, a prisoner for his sake, for God

hath not given us a timid spirit, but courageous and loving one, and one that is intelligent. But be thou a sharer with us in the gospel according to the power from God, who saves us, calling us before the world began, not according to our works, but according to his purpose and his grace which is in Christ Jesus and now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel.

(2 Tim., part of chapter i.)

I Am a Preacher of This Gospel

Of which [gospel] I am appointed preacher and an apostle and a teacher for the Gentiles and for which I suffer these things. And it is true, I am not ashamed for I know in whom I believe, and I am persuaded that he is able to keep that which I have committed to him until that day. And I thank Christ Jesus our Lord who gave me this office that he hath counted me one to be trusted by putting me in this ministry who was formerly one who blasphemed it, persecuted it also, and wrought injury. But I obtained mercy because I did not believe it, being i

ignorance. But the grace of God was very abundant because of my faith and my love for Jesus Christ. This is a true saying and worthy of acceptation by all, that Christ Jesus came into the world to save sinners, of whom I am chief. But I obtained mercy, so that Jesus Christ showed in me the chief of sinners great patience, making me a type for those who hereafter should believe on him unto life eternal.

(2 Tim., part of chapter i.)

e Strong in Christ Jesus

Thou, therefore, my son, be strong in the charm of Christ Jesus. The facts about him, which thou hast heard from me, gotten from many witnesses, the same commit thou unto men of faith, who shall be able to teach them to others. Thou, therefore, train thyself as a good soldier for Jesus Christ. No man that would be a warrior entangleth himself with daily affairs and in this way aims to please him who chose him to be a soldier. And if one be an athlete, he can gain no crown unless he holds to the rules of the game. Give meditation to what I say, and may God give thee understanding in all things.

(2 Tim., part of chapter ii.)

Christ Is Risen

Remember that Jesus Christ, of the lineage of David, was raised from the dead according to my gospel; for which I suffered affliction as an evildoer, even to having chains on me; but the word of God is not chained. It is a saying worthy of belief that if we die as Christ we shall live like him; if we suffer as he, we shall reign like him; if we deny him, he will deny us; if we lose faith, he still abides faithful; he cannot deny himself. Just like him, endure whatever comes for those who are the chosen, that they may obtain the salvation which is in Jesus Christ with eternal glory.

(2 Tim., part of chapter ii.)

Thy Duties to Thyself

I would remind thee of these things and bring them before thee in the presence of God. Give diligence to stand before God approved, a workman that needeth not be ashamed, imparting rightly the word of truth. Shun profane and foolish talkers, for they increase ungodliness more and more. Their word eats as a canker; of them are Hymeneus and Philetus, who concerning the truth have erred when they

speak of the resurrection as not having occurred and so overthrew faith in it with some. Surely this firm foundation of God stands, having thereon this seal, God knows those who are his own. Flee youthful lusts. In a great house there are not only vessels of gold and vessels of silver but also of wood and of clay; and some are held of value, others of little worth. If a man, therefore, purge himself of these lusts, he shall be as a vessel of value made holy, made meet for the Master's use and prepared for every good work. Follow after righteousness, faith, the Christ-love, and peace with them that call on God out of a pure heart. The husbandman that laboreth should be partaker of his fruits. (2 Tim., part of chapter ii.)

My Duties to Others

Charge them that are rich in this time that they be not high-minded, that they trust not in uncertain riches, but in the living God who gives us profit under all circumstances, that they do good, that their chief riches be in good works, that they be willing to disburse, ready to show sympathy, laying away for themselves treasure for the future, so that they may

have hold on life eternal. And let every one who names the name of Christ depart from evil. (1 Tim., part of chapter vi.)

Preach the Word

I charge thee before God and before our Lord Jesus Christ, who shall come to judge those living and those who have died preach the gospel of his appearing and his kingdom; be instant in season and out of season, reprove, rebuke, entreat, instructing with all patience; for the time will come when they will not submit to sound teaching; but shall pile up teachers who shall tickle their ear with just such things as they desire to hear; and these they will turn their ears from hearing the truth, and they will be diverted away to myths. Be always on the watch; endure your afflictions; do thy work as a herald of the gospel; make full proof of thy ministry. (2 Tim., part of chapter iv.)

I Have Fought a Good Fight

For now I am about to be an offering, and the time of my departure is at hand. I have fought a good fight; I have come to the end of the race; I have kept the faith. The crown for a righteous life is laid up

for me which our Lord the righteous judge shall give me in that day. But not to me only, but to them also who love his appearing. (2 Tim., part of chapter iv.)

Personal Matters

At my first trial here no man stood with me, but all forsook me. O that it may not be put to their charge. Demas forsook me, loving this present world, and is departed for Thessalonica. Criscus is gone to Galatia; Titus to Dalmatia.

(2 Tim., part of chapter iv.)

Greetings

Greet Priscilla and Aquila and the household of Onesiphorus. May God give mercy to the house of Onesiphorus, for he oft refreshed me and was not ashamed of my chains. And when he was at Rome he sought me out diligently and found me. May God grant him mercy in the day of the Lord. And in how many ways he added to my comfort in Ephesus thou thyself knowest.

(2 Tim., part of chapter iv.)

Benediction

Grace be with thee. Amen.

Written from Rome when Paul was brought before Nero.

PAUL'S EPISTLE TO TITUS

This epistle to Titus follows the same lines of thought as we have in Paul's Second Epistle to Timothy. The Church organization is held in view and also the conduct which a bishop of the Church should manifest in his bishopric. Titus was at this time bishop of Crete. Paul wrote this epistle from Cæsarea at about the same time that he wrote the Second Epistle to Timothy. The date of the epistle is about A.D. 65.

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PAUL'S EPISTLE TO TITUS

Salutation

Paul a servant of God and an apostle of Jesus Christ in the matter of faith and the calling of God and the making known of the truth which respects godly conduct in hope of eternal life, which God, who cannot lie, promised aforetime when the world began and has in due time made his word manifest through preaching, wherewith I am intrusted according to the command of God our Saviour, to Titus, my own child in our common faith, Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Saviour.

(Titus, part of chapter i.)

My Command to Thee Respecting Elders

I left thee in Crete for this reason, that thou mightest set in order the things lacking and ordain elders in every city as I gave thee charge, if there be one blameless, the husband of one wife, having children who have faith and are not profligate nor disorderly. For one of themselves a prophet said, The Cretans always

have been liars, beastly gluttons. This witness is true. Now, it is needful that the bishop as the steward of God be blameless, not autocratic, not a winebibber, not greedy for money, a lover of hospitality, a lover of good men, prudent, just, holy, discreet, holding fast faith in the word, as he has been taught it, that he may be able by sound doctrine to confute soothsayers. (Titus, part of chapter i.)

My Command Respecting Trouble-Makers

Now, there are many unruly men, boastful talkers, misleaders, especially those of the circumcision, whose mouths must be stopped, who subvert whole household teaching for filthy gain what they ought not. They profess a knowledge of God but by works they deny him, being abominable and disobedient and reprobate regards every good work. Wherefore rebuke them sharply that they may become sound in the faith. A man that is contentious after the first and second admonition expel, knowing that such an one, being a pervert, and sinning, condemns himself.

(Titus, part of chapter i.)

My Command Respecting Thine Own Conduct

And speak thou the words which be

sound doctrine; show thyself a pattern of good works in all things, such as purity in doctrine, dignity, sincerity, refinement in speech, any of which cannot be censured, so that he who believes contrary to thee shall be put to shame, having no evil to say of you. Avoid foolish questions and genealogies and debates and contentions about the law; for they bring no profit. Give no heed to the Jewish myths and commands of men who would turn one away from the truth. The pure will have only what is pure; the defiled, those with no faith, will have nothing that is pure: their very minds and conscience have suffered defilement. Now the grace of God has appeared among men, teaching us that, denying ungodliness and worldly lusts, we should live thoughtfully, righteously, and godly in this present world, looking for the blessing which we hope for and for the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself wholly for us that he might redeem us from all iniquity and make pure for himself a peculiar people zealous only for good works.

(Titus, part of chapter ii.)

Preach Christian Social Duties

Put our people in mind to be subject to rulers and authorities, to obey magistrates, to be ever ready to do good works, to speak evil of no one, not to be contentious, to be gentle, shewing to all ever kind consideration. For we ourselves at one time were foolish, disobedient, misled servants to divers lusts and pleasures, living with malice and envy, being hateful and hating one another; but since that time because of God our Saviour we show kindness and great affection for man. He saved us not through works of righteousness which we ourselves did, but through his mercy, through the ransom of a new birth and renewing by the Holy Spirit which he poured out richly upon us all through Jesus Christ our Saviour, so that being made just through our faithfulness we are made heirs in accord with our hope of eternal life. These counsels are good and profitable for men.

(Titus, part of chapter iii.)

Preach the Christian Manner of Life

These injunctions I would have you affirm constantly, that they who believe God might be prudent, dignified, and

self-control, sound in faith, in Christ-love, in patience; that aged women likewise be in behavior as becometh holiness, discreet, chaste, home-lovers, good, submissive to their husbands, that the word of God be not blasphemed; that they teach the young women to be prudent, to love their husbands, to love their children; that young men have wisdom, so that the word of God be not blasphemed; that servants be obedient to their masters, seeking to please them every way, not insolent, not purloining, but shewing great fidelity, so that they thus make beautiful the doctrine of God our Saviour in all things. And let every one who belongs to us work for what is needful to live, that they be not unfruitful. These things speak and exhort and rebuke with all authority. Let no one have occasion to despise thee.

(Titus, part of chapter iii.)

Personal Matters

When I shall have sent to thee Artemas, be diligent to come to me at Nicopolis, for I have determined here to winter. Bring Zenas the lawyer and Apollos on their journey, that nothing may be wanting to them.

(Titus, part of chapter iii.)

Greetings

All they that are with me greet the
Greet them that love us in the faith.

(Titus, part of chapter iii.)

Benediction

Grace be with you all. Amen.

Written to Titus, ordained the first
bishop of the Church of the Cretans, from
Hiliopolis of Macedonia.

EPISTLES OF JOHN AND JAMES, SONS OF ZEBEDEE

My view is that John and James, the sons of Zebedee, wrote each an epistle, which were combined in our James. Peter, James, and John were close followers of the Master. All three were at the transfiguration. James and John requested of Jesus that one might sit on his right hand and one on his left hand when he came into his kingdom. These two brothers would have called fire down from heaven to destroy the Samaritan village which turned away Jesus and his disciples. Jesus said of these two that they would be baptized with his own baptism, meaning that they would suffer martyrdom. We have mention of the death of James under Herod. My view is that John suffered death before James. We have, as we have noted, in the Epistle of James as found in our King James Version an epistle of John and one of James combined. The Epistle of John is vehement, almost fiery in its rage at the rich oppressors and equally positive in the diatribe he hurls at worshipers who in a synagogue would place a

man with rings on his fingers and in fir raiment in a conspicuous seat, but a poor man would be placed in some low, unpopular place. James was more in pose, a wise guide, a man of first-class standing in the apostolate. Both of these epistles, which separate from our Epistle of James, are earlier than any of Paul's or Apollos' or Barnabas' epistles.

THE EPISTLE OF JOHN, SON OF ZEBEDEE

No scholar is unmindful of the controversies which have centered round the Epistle of James as we have it in the King James Version. The Jewish and Christian world in A.D. 38 were profoundly shocked by the blasphemy of the Roman emperor, Caligula, who had himself worshiped as God. His successor, Claudius, did not assume this high place, but he hated the Jews. Herod Agrippa, friend of Claudius, was made king of Judea in A.D. 41. John suffered a martyr's death about this time. The opening words of John in his epistle contain these words: "The faith taught by our Lord Jesus Christ." The denunciation of the custom of giving the rich persons high seats in the Christian synagogue is as fiery as the censures of Israel's prophets. His condemnation of the tongue which brings strifes and of the lusts that bring oppression and of wars is as furious as when he and his brother wished to call fire down from heaven to destroy the Samaritans. This epistle is, I think, the earliest piece of New Testament literature, perhaps as early as A.D. 38.

THE EPISTLE OF JOHN

Introductory: Make No Distinction of Persons

My brethren, hold not the faith taught by our Lord Jesus Christ with distinction of persons. Now, if there come into your synagogue a man with a gold ring and in fine apparel and there come in also a poor man in common apparel, and you show respect to him in the gay garments and say to him, "Sit thou here; it is an excellent place," and you say to the poor man, "Stand over there, or sit here where I rest my feet," are ye not making distinctions? Hearken, my beloved brethren; hath not God chosen the poor of the world who are rich in faith to be heirs of the kingdom which he has promised to them that love him? And should ye despise the poor? Do not the rich oppress you and draw you before the bar and get judgment? Do they not blaspheme that worthy name in which ye are called? If ye make distinctions of persons, ye commit sin, and our law convicts you as transgressors.

(James, part of chapter ii.)

As Respects Faith and Works

What profit, my brethren, though a man say I have faith, if he has no work? Does faith alone make his salvation? Can a brother or a sister be naked or destitute of bread for the day and one of you say, "Be warmed and be filled," but you give him not the things he needs for the body, what is the profit? So faith, unless it is active in works, is by itself dead. Yea, if one says, "I have faith, and thou hast works," I will say, "Show me a faith that has no works, I will shew thee my faith by my works." Thou believest that there is one God; that is well. But the devils believe it too and tremble.

(James, part of chapter ii.)

The Tongue a World of Evil

The tongue is a fire; a world of evil is in the tongue among our members; it defiles the whole body. Behold how great a trouble a little fire can kindle. Now, even the kind of beast and of birds and of serpents and of the life in the sea is tamed and has been tamed; but the tongue of man cannot be tamed; it is an ungoverned evil, full of deadly poison, which runs through

nature as a fire which gets its lighting from hell. (James, part of chapter iii.)

Diatribe Against Unrighteous Riches

Go to now, ye rich men, weep and howl for the miseries which shall come upon you. Your riches are corrupt and your garments eaten by the moth; your gold and silver are poison; and their poison shall be witness against you, and they shall as fire eat up your flesh. Ye have but heaped up treasure together for the last days. Ye live in pleasure on the earth and are wanton; ye nourish your hearts as for a day of slaughter; ye condemn and kill the just; and he cannot resist you. Behold the hire of the laborers who have reaped your fields, which you have kept back by fraud, crieth out, and the cries of them that have reaped are entered into the ears of the Lord of Hosts. (James, part of chapter v.)

Our Life Is But a Vapor

Go to now, ye that say, To-day or to-morrow we will go into such a city and continue there a year and buy and sell and get gain, whereas ye know not what shall be on the morrow. For what is your life?

It is as a vapor that appeareth for a little while and then vanishes away. Now, this is what ye ought to say, If it be the Lord's will that we live, we shall do this or that. But now ye rejoice in yourselves and make boastings. (James, part of chapter iv.)

Your Lusts Bring War

From whence come strifes and fighting among you? Are they not from your lusts which wage war in your members? Ye lust after what ye get not; ye kill in your lusting to get; ye are in fightings and strife, but you do not gain. And so ye get not, because ye are never in prayer. Are ye that pray receive not, because ye ask for what ye ought not, but for what ye would consume on your lusts. Do ye think that the scripture saith in vain that the spirit which dwelleth in us lusteth and envieth? Ye worldlings, men and women, know ye not that the friendship of the world is at enmity with God? Whosoever, therefore, would be a friend of the world is the enemy of God.

(James, part of chapter iv.)

Keep Near to God

Submit yourselves therefore to God. Resist the tempter, and he will flee from you.

you. Draw near to God, and he will draw near to you. Cleanse your hands, purify your hearts, ye that are of doubtful mind. Grudge not one against another, brethren, lest ye be consumed. Behold, the Judge is standing at the door. For ye shall have no mercy who have shown no mercy, but the merciful shall have rejoicing at the judgment seat.

(James, part of chapter iv.)

Live Your Life in This Manner

If afflicted, mourn and weep; leave your silly laughter for mourning and your giddy pleasure for sorrow. Humble yourselves only in the sight of the Lord, and he shall lift you up. Talk over your faults with one another, and pray for one another that ye may remedy them; for the earnest fervent prayer of righteous men has great power. Elijah was a man subject to the same passions as ourselves, and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months. And he prayed again, and the heavens gave rain and the earth brought forth fruit. Ye have heard of the patience of Job, and ye saw the purpose of the Lord, that the

Lord was kind and full of tender merc
Be patient, establish your hearts; for th
coming of the Lord draweth near. B
hold, we count them happy who endure.

(James, parts of chapters iv and v.)

EPISTLE OF JAMES, SON OF ZEBEDEE

James, son of Zebedee, brother of John, was one of the three disciples who formed the inner circle of the twelve. Peter, James, and John were with Jesus when he raised from the deathlike sleep the daughter of Jairus. They were with Jesus when he had the translation on the mountain. James in his epistle calls himself the servant of God and of the Lord Jesus Christ. This form later became the official designation of the apostles in their letters to the Churches. John, his brother, was a consuming flame; James himself was the sunlight which gave life and beauty. Herod Agrippa put the flame out and darkened the sunlight. James forgot not the law of Moses. He cared not at all for the legalism of the Pharisees. James loved and proclaimed the law of the kingdom. It could not have been more than a year which intervened between the martyrdom of John and the martyrdom of James. The date, then, would be about A.D. 46.

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EPISTLE OF JAMES

Salutation

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad.

(James, part of chapter i.)

Exhortation to Patience

My brethren, count it all joy when ye fall into divers temptations, knowing that the trial of your faith worketh patience, and patience works out character so that ye may be well rounded out and be lacking in no good thing. Blessed is the man who endures temptation, for when he is through with the testing he shall receive the crown of life which the Lord has promised to them that love him. Let no man say when he is tempted that he is tempted of the Lord; for God cannot tempt to evil, and he tempts no man to it. Every man is tempted only when he is drawn away by his own lusts and is thereby enticed. Then when lust travaileth it brings forth sin. And when sin has reached its time it gives birth to death.

(James, part of chapter i.)

Faith and Works

Be ye doers of the word and not hearers only, deceiving yourselves. For if any be a hearer of the word and not a doer, he is like a man who sees his face in a mirror; then, beholding himself, he goeth away and forgetteth what manner of man he is. But whoever looketh rightly into the law of liberty, that man, being not a forgetful hearer, but a doer of its obligations, shall be blessed for his deeds. Therefore, to him that knoweth to do good and doeth it not, sin is at the door. Pure religion is blameless before God the Father in this, to have oversight over the fatherless and widows in their affliction and to keep one's self unspotted from the world.

(James, part of chapter i.)

Examples of Faith and Works

And wouldst thou know, foolish man, that faith without works is dead? Did not Abraham justify his faith by works when he brought his son Isaac to the altar? Seest thou how his faith wrought itself out in works and by works was his faith made complete? And the scripture was fulfilled which saith, Abraham had faith in God, and because of his righteousness

we impute this to him, and he is called the friend of God. Likewise, do we not call Rahab the innkeeper justified by faith when she received the messengers and then sent them forth by another way? Ye see, then, how that by works a man proves he is just and not by faith only. For as the body without the spirit is dead, so faith without works also is dead.

he Two Laws and Their Obligations

Now, whosoever keepeth the whole law * and yet in one of its commands is an offender, he is guilty. For he that said, Do not commit adultery, also said, Do not kill. Now, if thou do not commit adultery, but yet dost kill, thou art become a transgressor of the law. If thou but fulfill the law of the kingdom according to the scripture, "Thou shalt love thy neighbor as thyself," ye are well-doers.

(James, part of chapter ii.)

he Wisdom from God Leads to Good Works

If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not. But let him ask in faith, having no doubt, for he that wavereth is like the wave of the sea, driven

and tossed by the wind. Now, let n that man think that he shall receive an thing of the Lord. A doubtful-minded m is unstable in all his ways. Whoev among you is wise and well informed knowledge let him shew it by his wor along with a good manner of life and wi a wise humility. But if ye have bitt envyings and strife in your hearts, glo not; ye are false to the truth. That ki of wisdom descendeth not from above, b is earthly, sensual, diabolical. For wh ever envy and strife are there is con sion and evil works. But the wisdo which descendeth from above is first pu then peaceable, gentle, trustful, full mercy and good fruits, making no d tinctions in persons, and with no hyp risy. And the fruit of righteousness com from sowing peace by those who lo peace.

(James, parts of chapters i and iii.)

The Tongue a World of Evil

If any man among you seem to be religious, but bridleth not his own tongue, deceiveth his own heart, and the religion of that man is folly. Behold, we put b in the horses' mouths that they may

made to obey us, and we turn about their whole body. Behold also ships which, though they be very great and are driven by fierce winds, yet they are turned about with a small rudder whithersoever the pilot may wish. Even so is the tongue a little member, but it boasteth mightily. With it we bless God the Father; with it we curse men who are made in the likeness of God. Out of the same mouth proceedeth blessings and cursings. Wherefore, my beloved brethren, let every man be swift to hear and slow to speak and slow to wrath, for the wrath of man worketh not the righteousness of God. In many things we all offend. If any man offend not in word, that man is under self-control and is able to bridle the whole body.

(James, parts of chapters i and iii.)

The Rich Fade as a Flower

Let the brother that ranks as lowly rejoice as he that is exalted, and let the rich rejoice as being one with the lowly. Because as the flower of the field he shall pass away. For the sun is no sooner risen with its burning heat than it withereth the grass, and the flower therein

falleth, and its beauty and its form perisheth. So also will the rich man fade away and his ways.

(James, part of chapter i.)

God's Purpose and Our Duty

Do not err, my brethren. Every good and every perfect gift is from above and cometh from the Father of Light with whom is no variableness nor shadow of turning. Of his own will he created us by the word of truth, that we should be outstanding among his creations. Wherefore, laying aside all that is filthy and all that overflows with wickedness, receive with meekness the implanted word which is able to save your souls. Doth a fountain send forth from the same source both sweet and bitter waters? Can the fig tree, brethren, bear olive berries or the vine figs?

(James, parts of chapters i and iii.)

How You Should Conduct Your Life

Brethren, speak not evil one of another; he that speaketh evil of his brother and judgeth his brother speaketh evil contrary to the law and condemneth the law. Thou then, art not a doer of the law, but a judge

There is but one Lawgiver and Enforcer of the law who is able to save and to destroy. Who, then, art thou that darest to judge thy neighbor? If any one is afflicted, let him pray. Would any be cheerful, let him sing psalms. Is any one among you weak in the faith, let him call for the elders of the church, and let them pray with him, anointing him with oil in the name of the Lord. The prayer of faith shall save him that is distressed, and the Lord will revive him. And if he have committed sin, it shall be forgiven him. My brethren, if any of you do err from the truth and one convert him, let him know that he who converteth a sinner from the error of his ways shall save a soul from death and bury a multitude of sins.

(James, parts of chapters iv and v.)

Endure Till the Lord Comes

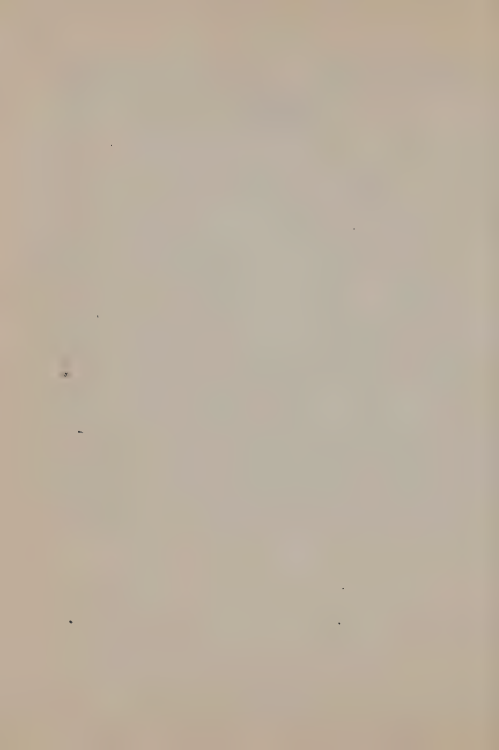
Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and he showeth a long patience while he is receiving the early and the later rain. Then, too, my brethren, take

the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience.

(James, part of chapter v.)

THE EPISTLE OF JUDE, BROTHER OF JAMES

Jude was a servant of the Lord Jesus Christ. He writes to those beloved in God the Father, those who are called. He is a brother of James, who was scarcely less prominent in the council at Jerusalem than Peter. The epistle is directed against certain teachers who claimed fellowship with the followers of Jesus Christ, but were in fact deniers of Jesus Christ and were also men of lascivious character. A decree had been issued against these. The descriptions of these by Jude is of the highest order, ranking Jude with vivid descriptive writers. The closing paragraph, "Exhortation," for beauty and comprehensiveness is not surpassed by any paragraph in the whole number of epistles. The date of the epistle, which was written in or about Jerusalem, is A.D. 47.



THE EPISTLE OF JUDE

Salutation

Jude, the servant of Jesus Christ and brother of James, to those beloved in God the Father and that care for Jesus Christ, those who are called, mercy be unto you and peace and increase in love.

(Part of chapter i.)

Concerning Ungodly Men

Beloved, while making every haste to write to you concerning our common salvation, I am compelled to write to you, urging you to contend for the faith which was delivered once for all to the saints. For there are certain men who have crept in among us who have been publicly named and condemned by a decree. They are ungodly and exchange the grace of God for licentiousness and deny our only Master and Lord, Jesus Christ. Now, I desire to remind you, although you know it very well, that after God had saved a people out of the land of Egypt he afterwards destroyed those who believed not; how also Sodom and Gomorrah and the

cities about them who, just as these, gave themselves to fornication and went after strange flesh, are set forth as examples having suffered the judgment of fire that could not be quenched. There are also interpreters of dreams who defile the flesh and despise government and speak evil of dignitaries. There are also murmurers complainers, who walk after their own lusts, and their mouths speak great swelling words to gain admiration of persons for their own gain. There are also those who separate themselves to a sensual life, not holding to the spirit. There are those also who speak evil of things they know nothing about, and what things they know from nature they corrupt among themselves as brute beasts.

(Part of chapter i.)

How These Men Should Be Regarded

These are spots in your feasts of love. When they feast with you, they fear not to be gluttons. They are clouds without water, carried about by winds; trees whose fruit withereth, bearing no fruit twice dead, to be plucked up by the roots, raging waves of the sea, foaming out their shame, wandering stars, to who

the blackness of darkness is reserved. On some have compassion, making a difference; others save with fear, pulling them out of the fire, hating the garments, polluted by their flesh.

(Part of chapter i.)

e Were Warned of Them Beforehand

But remember, beloved, the words which were spoken to you before by the apostles of our Lord Jesus Christ, how that they told you that in the last time there shall be mockers who should walk after their own ungodly lusts. (Part of chapter i.)

xhortation

But ye, beloved, while building up yourselves in your most holy faith and praying in the Holy Ghost, keep yourselves in the love of God, looking for eternal life through the pitying love of our Lord Jesus Christ. Now, unto him that is able to keep you from falling and to present you faultless before the presence of his glory, to the only wise God our Saviour be glory and majesty, dominion and power, now and forever. Amen.

(Part of chapter i.)

FIRST EPISTLE OF PETER

The earliest epistles are those of John, James, Jude, and the First Epistle of Peter, who makes in this epistle vigorous outcry against those who name the name of Christ, but by their wicked lives deny any evidence of a life guided by the gospel of Jesus Christ. Peter urges diligence that each might gain entrance into the eternal kingdom of our Lord. He plainly states that suffering for Christ is to be looked for and that such trial is not to be counted strange. He gives clear instructions as to the way Christians should conduct their lives. James and John make denunciations of classes such as the rich. Peter, writing but a short time after them, avoids this course. It would seem that Peter was writing to the Christians at Antioch in Pisidia and thereabouts, believers in Christ Jesus before Paul and Barnabas came on the stage. This first epistle was written, then, about A.D. 48.

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FIRST EPISTLE OF PETER

Salutation

Beloved, think it not strange concerning the fiery trials which ye are enduring as though something strange were come to you. But rejoice inasmuch as ye with Christ are partakers of suffering, so that when his glory shall be revealed ye also shall be made glad with exceeding joy.

(1 Peter, part of chapter iv.)

Concerning Wicked Teachers Among You

God knoweth how to deliver the godly when they are tempted and to reserve the unjust until the day of judgment to be punished. But especially those who walk after the flesh in the lusts of uncleanness and also despise all government. They are presumptuous, self-willed. They fear not to speak evil of what we glory in; they count it enjoyment to riot in the daytime. They shall receive the wages of wrongdoing. They revel in their own private feasts, while also they attend your love feasts. Their eyes are full of adultery; they cannot cease from sin; they en-

tice unsteady souls; their hearts beat only after covetousness. These are but brute beasts, made to be taken and destroyed. They ever speak evil of things they understand not, and their own corrupt lives will destroy them. These are spots and blemishes, wells without water, clouds which are carried about by a tempest, for whom the blackness of darkness is reserved. (2 Peter, part of chapter ii.)

Concerning Those Who Are Led Astray

For though they speak in vanity stately discourses, they also allure through the lusts of the flesh and wantonness those who were clean and who had escaped from those who were living in error. They make promise of liberty, but are themselves the servants of corrupting lusts; for if anything holds a man in its power, this very thing brings him in bondage. Now these who had escaped from bondage through the knowledge of the Lord and Saviour Jesus Christ are again entangled and overpowered, their latter state is worse with them than the former. For it had been better for them not to have known the way of righteousness than, after they had known it, to turn

away from the holy commandment which was delivered unto them. But it happens unto them according to the true proverb, The dog turns to his vomit; the sow who is washed will again wallow in the mire.

(2 Peter, part of chapter ii.)

Take Your Calling Sure

Wherefore, my brethren, give the more diligence to make your calling and election sure, for thus the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ will be richly prepared for you. And who is he that can harm you if you follow after that which is good? For the eyes of the Lord are over the righteous, and his ears open to their prayers; but the face of the Lord is against those who do evil.

(2 Peter, part of chapter ii; 1 Peter, part of chapter iii.)

Live Right and Trust God

Now, all flesh is as grass, and all the glory of men as the flower in the grass. The grass withereth, and the flower therein falleth away. But the word of the Lord endureth forever, and this is the word by which the gospel is preached unto

you. He that would live a life so as to see good, let him refrain his tongue from evil and his lips from speaking guile. Let him eschew evil and do good. Let him seek peace and pursue it. God is not slack concerning his promises as men count slackness; but he is long-suffering toward us, not willing that any should perish, but that all should come to repentance. For the time is come when judgment begins at the house of God. And first with us, what shall it be in the end for them that obey not the gospel? And if scarcely the righteous be saved, where shall the ungodly and the sinner appear? (1 Peter, part of chapter iii; 2 Peter, part of chapter iii.)

Suffer for Christ

Beloved, think it not strange for fiery trials which try you as though some thing strange were happening to you. But rejoice inasmuch as ye like Christians are partakers of suffering, because, when the revelation of his glory takes place, you shall be glad with exceeding great joy. If ye be reproached for the name of Christ, happy are ye, for the glory of the spirit of God resteth with you. He

spoken evilly on their part, but on your part he is glorified. And be not afraid of those who trouble you and would terrify you. And let none of you suffer as a murderer, or as a thief, or as an evildoer, or as one busy in other people's affairs. Now, what glory is it, when you be buffeted for your own faults, if ye take it patiently? But if, when ye do well and suffer for it, ye take it patiently, this is acceptable to God. If a man suffer as a Christian, let him not be ashamed, but let him on this account glorify God. Wherefore let them that suffer according to the will of God for doing well submit the keeping of their souls to him as unto a faithful Creator.

(1 Peter, parts of chapters ii and iv.)

the Way to Conduct Your Life

Be sober, be on the watch, because your adversary as a roaring lion walks about, seeking whom he may devour. Make your stand against him, being made courageous by your faith. Humble yourself under the mighty hand of God, that he may exalt you in due time. Cast all your care upon him; for he careth for you. And in your hearts make the Lord your God holy, and

be ready always to give an answer to man when he asks you the reason of the hope which is with you. But be moderate and reverent. Keep a good conscience, that when they speak of you as evildoers, they may be ashamed for falsely accusing you because of your excellent life in Christ. For it is better, if it be the will of God, that ye suffer for well-doing rather than for evil-doing, knowing that the same afflictions are taking place in your brethren that are found in the world. For Christ once suffered for others' sins, that he might bring us unto God, being put to death in the flesh. But he was quickened by the spirit and is gone into heaven and now is at the right hand of God, angels and dominions and powers being made subject to him.

(1 Peter, parts of chapters iv, v, and iii.)

Greetings

I write briefly, exhorting and giving testimony that this is the true grace of God wherein we stand.

(1 Peter, part of chapter v.)

SECOND EPISTLE OF PETER

The decade between A.D. 50 and A.D. 60 was the period in which Paul, Apollos, and Barnabas wrote epistles to Churches in which they had especial interest and love, because they were well known to the Christians in them. It was this decade in which this Second Epistle of Peter was written. Those whom Peter addressed may be regarded as the most liberal Christian Jews. A study of the New Testament epistles has more fascination than to separate the differences in the epistles of the several writers and to observe the broad harmony in doctrine which is common to them all. The date of this epistle was about A.D. 48, and was written from Jerusalem.

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SECOND EPISTLE OF PETER

Salutation

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the spirit due to obedience and to the sprinkling as of the blood of Jesus according to the divine power, which he has given us all and which pertains to life and godliness through our knowledge of him who has called us to glory and virtue. Grace be to you and peace be multiplied.

(1 Peter, part of chapter i.)

Our Hope Is for Our Salvation

Blessed be God, the Father of our Lord Jesus Christ, who in his mercy has brought us a vital hope by the resurrection of Jesus Christ from the dead for an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith in a salvation which will be revealed in the last time.

(1 Peter, part of chapter i.)

Our Christ Is Our Joy

In this hope ye rejoice greatly, though now for a season as needs be ye are heaviness and in manifold trials, but on that by your faith, being much more precious than gold that perisheth, you, who tested as by fire, might be found fitted for praise and honor and glory at the revelation of Jesus Christ, whom, not having seen, ye love; in whom, though now ye see him not, yet ye believe and rejoice in him with joy unspeakable and full of glory. (1 Peter, part of chapter i.)

Salvation Crowns Your Faith

You shall receive at the end by your faith the salvation of your souls, for which salvation the prophets have made inquiry and diligent search who prophesied of the grace to you, searching how and at what time the spirit which they had would manifest the one to be anointed, by whom it had been testified beforehand regarding the sufferings of the Anointed and the glory that should follow. And it was revealed that not for themselves, but for you, they gave the messages which have been announced to you by those who preached the gospel to you by the Holy Ghost sent down

from heaven; and these things angels have desired to look into.

(1 Peter, part of chapter i.)

Our Offerings Are Ourselves

Wherefore gird up the loins of your minds; be sober and hold your hope to the end through the grace that is brought to you in the revelation of Jesus Christ. Be as obedient children, not fashioning yourselves according to the former lusts when ye were in ignorance; for ye were as sheep, going astray; but now ye are returned to the shepherd and bishop of your souls. And as he who called you is holy, so be ye holy in all the ways in which you conduct your life. Because it is written, Be ye holy, for I am holy. Ye are a holy priesthood that you may offer up spiritual sacrifices acceptable to God through Jesus Christ.

Christ the Chief Corner Stone

Wherefore, laying aside all malice and all deceit and hypocrisy and evil speaking, as new born babes desire as pure milk the word that ye may grow thereby. If so be ye have tasted the charming beauty of the Lord, come to him, who when living was

a stone disallowed indeed by men, but chosen of God and most precious. And be ye also, while living, stones to be built up into a spiritual house. Wherefore it is also contained in the scripture concerning him, Behold I lay in Zion the chief corner-stone, chosen, precious. Unto you therefore who believe in him he is precious; but unto them who are disobedient the stone which the builders rejected the same is become the chief corner-stone and a stone over which they stumble, a rock of offense to them that stumble at the word, being disobedient. For this they are to be held to account. But he that believeth in him shall not be confounded.

(1 Peter, part of chapter ii.)

Live Not after the Flesh

Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul, and lead such a life among the Gentiles that, when they speak against you as evildoers, they may because of your good works which they shall see glorify God in the day of his visitation. Wherefore, since Christ suffered while in the flesh, arm yourself with the same mind, for he who is suffering

the flesh ceases from sin. And the result will be that you, while in the flesh, would live the rest of your time not according to the lusts of men, but according to the will of God. For the past time was sufficient to confine yourselves to the fixed purpose of the Gentiles, who walk in lust, drinking wine, reveling, banqueting, practicing abominable idolatries. This is the reason why they, blaspheming, count it strange that you run not with them in the same rioting excesses. Now, to this end was the gospel preached to those who live spiritually, that they might pass judgment upon men in the flesh to the end that they might live in the spirit as God wishes and be as those who expect to give an account to him who will judge the living and the dead. (1 Peter, part of chapter iv.)

Regarding Christian Duties

Submission to Rulers: Submit yourselves to every legal government of men because of God, whether it be the king as supreme or a governor as unto men whom he sends to punish evildoers and to approve those who do well; because this is the will of God, that with well-doing you put into silence the foolishness of man

through ignorance. Have freedom, but do not use liberty for a cloak to cover maliciousness, but be servants of God.

(1 Peter, part of chapter ii.)

Servants and Masters: Servants, be subject and respectful to your masters, not only to those who are good, but also to those who are harsh. For this is thankworthy, if a man for conscience' sake respects God endures hardship, suffering wrongfully.

(1 Peter, part of chapter ii.)

Wives: Likewise, wives, be subject to your husbands, so that if any are not obedient to the word they may apart from the word be won over by the manner in which their wives live, because they serve with reverence your chaste manner of living. Let not that which adorns you be outward only, such as plaiting of the hair, wearing of gold, the putting on of fine apparel. But let it be the womanly ornaments, hidder in the heart and not corruptible, a meek and quiet spirit, which in the sight of God is of great price. For after this manner in ancient time the holy women who trusted in God adorned themselves

selves, being in subjugation to their husbands. (1 Peter, part of chapter iii.)

Husbands: Likewise, ye husbands, dwell together with the wife, knowing she is the weaker vessel. Give honor to her, as ye are joint heirs of grace during life, so that ye may not be hindered in your prayers.

The Young People: Likewise, ye young people, submit yourselves to the elders; and let every one be girded with humility, for God resisteth the proud, but clothes with beauty the humble.

(1 Peter, part of chapter iii.)

Elders: The elders among you I exhort who also am an elder and a witness of the sufferings of Christ and also a partaker with them of the glory that shall be revealed, feed the flock of God as much as in you lies, taking the oversight, not because you are obligated to, but willingly; not for perishable gain, but because you are thus minded. Do not lord it over your charge, but be examples to your flock. And when the Chief Shepherd shall appear ye shall receive a crown of glory which fadeth not away.

(1 Peter, part of chapter v.)

Deacons: As every man has received gift, so minister the same to one another as good stewards of the manifold grace of God. If a man is a preacher, let him speak as an oracle of God; if any man entrusted with a stewardship, let him minister it with all the ability which God has given him, so that God in all things may be glorified through Jesus Christ, whom be praise and dominion forever. Amen. (1 Peter, part of chapter iv.)

The Second Coming of Christ

By this second letter, beloved, which I write to you, I would stir up your mind by way of remembrance, so that ye may be mindful of the words which were spoken to you by the holy prophets and by the commandment of the apostles of our Lord and Saviour, knowing this first, that in the last days mockers shall come, walking after their own lusts and saying, When shall this coming which is promised? For since the fathers fell asleep all things continue as they were from the beginning of creation. Now, beloved, be not ignorant of this one thing, that a day with God is as a thousand years and a thousand years as a day. Now, they who speak thus v

fully forget that there were from of old heavens and earth standing out of the waters and in the water; then that world perished, being swept away by water. But the heavens and earth, which are now kept by the same word for fire, being reserved for the day of judgment and the destruction of ungodly men.

(1 Peter, parts of chapters iii and iv.)

Final Exhortation

Ye therefore, brethren, seeing ye know these things beforehand, be on the guard, lest, being led away by the wicked, ye fall from your own steadfastness. Grow in the grace and the knowledge of our Lord and Saviour Jesus Christ, to whom be glory now and forever. Amen.

(2 Peter, part of chapter iii.)

Greeting

Greet ye one another with the holy kiss. Peace be with you all that are in Christ Jesus. (1 Peter, part of chapter v.)

By Silvanus, a beloved brother of yours, as I infer.

THIRD EPISTLE OF PETER

This epistle was written from Rome, and it seems to me to have been written after the death of Paul. There was no need for Peter to mention this calamity. The event was well known throughout the whole body of Gentile and Jewish Christian Churches. The days of trouble were present, and there was but little outlook to lead any to expect that they would soon come to a close. The date of the epistle is about A.D. 65.

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THIRD EPISTLE OF PETER

Salutation

Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us through righteousness like God's and our Saviour Jesus Christ's, grace and peace be multiplied to you through the knowledge of God and our Saviour Jesus Christ.

(1 Peter, part of chapter i.)

Our Redemption from Sin through Christ

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul, living your life honorably among the Gentiles, so that when men speak against you as evildoers they may by the good works ye do and which they shall see glorify God in the day of his visitation. And ye know that ye were not redeemed from your vain life by corruptible things such as silver and gold, or by traditions from your elders, but by the precious life-offering of Christ as of a lamb without blemish and without spot, who verily was foreor-

dained before the foundation of the world but in these last times was manifested for you. (1 Peter, part of chapter ii.)

You Are a Royal Priesthood

Who by him believe in God that raise him from the dead and gave him glory And your faith and hope are now in God seeing ye are purifying your souls by obeying the truth through the Spirit and by loving unfeignedly the brethren, being born again not of corruptible seed, but incorruptible by the word of God which liveth and abideth forever. Ye are chosen generation, a royal priesthood, holy nation, a peculiar people, that ye might show forth the virtues praised to him who hath called you out of darkness into his marvelous light, even you who in times past were not a people, but now are the people of God, who had not obtained mercy, but now have obtained mercy.

(1 Peter, part of chapter i.)

We Should Endure Suffering as Christ

Now for this ye were called, since Christ suffered for us, leaving for you an example, that ye should follow his steps who sinned not nor was deceit found

his mouth, and by whose stripes ye are healed; for when he was reviled he reviled not again; when made to suffer, he threatened not, but committed himself to him that judges righteously himself. He let his body be brought to the tree for our sins, so that we, being dead to sin, might live for righteousness.

(1 Peter, part of chapter ii.)

The Character You Should Cultivate

And the end of all things is at hand. Be ye therefore sober, and watch and pray. Besides this, give diligence and add to your faith courage, and to courage knowledge, and to knowledge moderation, and to moderation endurance, and to endurance godliness, and to godliness brotherly kindness, and to brotherly kindness the Christ-love. For if these things be in you and abound, they make you not barren, not unfruitful in the knowledge of our Lord Jesus Christ. And he that lacketh these qualities is blind and does not look afar off and hath forgotten that he should be purged of his old sins. And if ye call upon the Father, who judgeth, heeding no man's person, but only work of a man, then occupy yourselves reverently while

you are passing your time here and away from the Father's house.

(1 Peter, part of chapters iv and i;

Peter, part of chapter i.)

My Death Is Near at Hand

Wherefore I will not be negligent in putting you in remembrance of these things, though ye know them and at present are established in the truth. Yea, think it meet, so long as I am in this tabernacle, to stir up and keep putting you in remembrance, knowing shortly must put off this tabernacle, even as our Lord Jesus Christ has shown me.

(2 Peter, part of chapter ii.)

Remember This Witness of Mine to Christ

I am diligent to see that you shall keep in remembrance always after my decease these things. For we have not followed cunningly devised fables when we made known to you the power and the presence of our Lord Jesus Christ; but we were eyewitnesses of his majesty. For he received from God honor and glory when there came to him from the Most Excellent in glory a voice, saying:

This is my beloved Son,
In whom I am well pleased.

And that voice which came from heaven we heard also when in the holy mountain.

(2 Peter, part of chapter i.)

Teachers and False Teachers

We have also a very trustworthy word from our prophets whereunto you do well to give earnest heed as to a light which shines in a dark place until the day should dawn and the daystar arise in your hearts, knowing first that no prophecy of scripture is let loose for private purpose. For prophecy came not in olden time by the will of man, but holy men of God spake as they were moved by the Holy Spirit. But there were then false prophets among the people, even as there are false teachers among you who bring damnable heresies, even denying the Lord who bought them and who will bring upon them swift destruction. And many follow the lascivious ways of them, because by them the way of truth is evil spoken. And they through their covetousness with deceptive words make merchandise of you.

(2 Peter, parts of chapters i and ii.)

How Christians Should Live

Finally, brethren, be united and have sympathy; be friendly with one another;

be kind-hearted; be courteous. Do not render slight for slight, harsh words for harsh words, but do the contrary. Bring blessings, knowing that ye are called to this conduct, so that you yourselves may inherit blessing. Use hospitality one with another without grudging, and show the Christ-love out of a pure heart with no feigning.

(1 Peter, parts of chapters iii and i.)

Second Coming of Christ

Now, the day of the Lord will come as a thief in the night, in the which day the heavenly bodies shall pass away with great noise and the elements burn and be dissolved, and all the works thereof shall be burned up. Since all things shall be dissolved, how necessary it is that you should live a holy and God-fearing life, looking earnestly forward to the coming of the day of the Lord, when the heavens burning shall dissolve and the elements shall melt in the burning heat. Then we according to the promise look for new heavens and a new earth wherein dwelleth only righteousness.

(2 Peter, part of chapter iii.)

My Last Counsel to You

Therefore, brethren, seeing that ye look for such things, be diligent, that ye shall be found by him in peace without spot and blameless, and reflect upon the long-suffering of our Lord, which has brought us salvation. Our beloved Paul has written after this manner to you according to the wisdom which is given to him. In all his epistles he has spoken of these things. Some things in them are found difficult, which they that are not educated and are wavering wrest to their own destruction.

(2 Peter, part of chapter iii.)

Greeting

. The elect at Rome greet you and Marcus my son.

Benediction

And may the God of all grace who has called us to his eternal glory by Christ Jesus restore, make firm, strengthen you. To him be glory and dominion forever and ever. Amen.

(1 Peter, part of chapter v.)

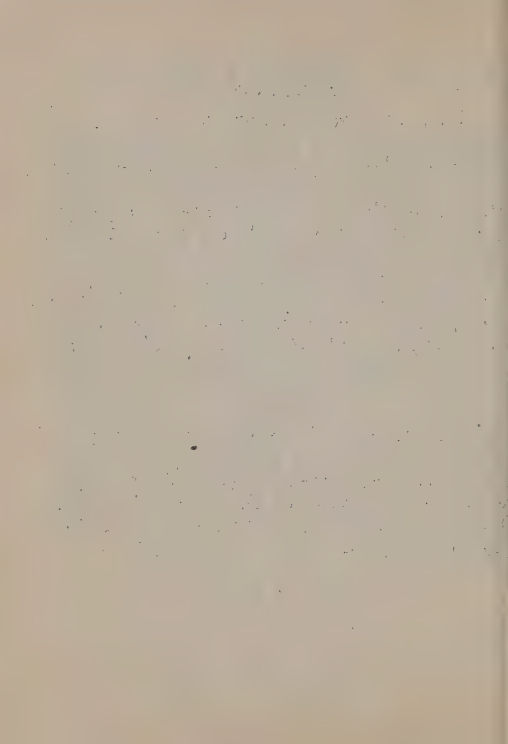
THE
FEDERAL GOVERNMENT
OF CANADA
DEPARTMENT OF THE ARMY
OFFICE OF THE CHIEF OF THE
GENERAL STAFF
OTTAWA, CANADA

MEMORANDUM
TO THE CHIEF OF THE GENERAL STAFF
FROM THE CHIEF OF THE
GENERAL STAFF
SUBJECT: [Illegible]

1. [Illegible]
2. [Illegible]
3. [Illegible]
4. [Illegible]
5. [Illegible]
6. [Illegible]
7. [Illegible]
8. [Illegible]
9. [Illegible]
10. [Illegible]

THE FIRST EPISTLE OF JOHN THE BELOVED

We have in the King James Version three epistles of John the beloved disciple. John the beloved wrote for us the Gospel of John and the Revelation, besides these epistles. My investigations have led me to separate the First Epistle of John as found in the Authorized Version into two epistles; so I give here under the epistles of John the beloved four instead of three epistles. This First Epistle was written in Ephesus and is addressed to all Christians. His gospel had been written, and familiarity with his presentation of Jesus Christ in his gospel is assumed. If one may hazard the guess, then John wrote this epistle at the urgency of Barnabas, Paul, and Apollos. Christ's life, light, and love messages permeate the epistles of these heralds of the gospel of Jesus Christ to the Gentiles. The date would then be about A.D. 53.



FIRST EPISTLE OF JOHN

Salutation; Christian Fellowship

That which we have seen and heard declare we unto you, that ye also may have fellowship with us. And truly our fellowship is with the Father and with his son Jesus Christ. If we say we have fellowship with him and walk in darkness, we lie and the truth is not in us.

(1 John, part of chapter i.)

The Love of God and Sin

Herein is love, not that we loved God, but that he loved us and sent his Son a sacrifice, having reference to our sins. If we say we have no sin, we deceive ourselves and the truth is not in us. And if we confess our sins, he is faithful and right and will cause us to get rid of our sins and to cleanse ourselves from all unrighteousness. And ye know that he was manifested to remove sin. And there was no wrongdoing with him. Whosoever abideth in him does no wrong, and whosoever doeth wrong hath not seen him nor known him. (1 John, part of chapter i.)

Love and Light

Brethren, I write no new commandment to you, but the old commandment which ye had from the first. The old commandment is the word which ye have heard from the first. Again, I write to you no new commandment, which is true with him and with you. For this is the new commandment which ye have heard from the first, that we should love one another. He that saith he is in the light and hateth his brother is in darkness even to now. He that loveth his brother abideth in the light, and there is no chance that he will stumble, because the darkness has passed away and the true light is now shining. But he that hateth his brother is in darkness and walketh in darkness and knoweth not whither he is going because darkness blinds his eyes. If a man may say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

(1 John, part of chapter ii.)

Sons of God and Righteousness

Beloved, now are we the sons of God, and it doth not yet appear what we shall be.

be, but we know, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him makes himself pure even as he is pure. Whoever is born of God has stopped doing sinful acts, because his seed abideth in him, and he cannot be sinning, because he is born of God. He is not like Cain, who was of that wicked one and slew his brother. What, now, was the reason he slew him? Because his works were evil and his brother's righteous. If ye know that God is righteous, ye know also that every one that acts righteously is born of God. In this the children of God are manifest and the children of the devil. Whoever acts not righteously is not of God, nor he who loveth not his brother.

(1 John, parts of chapters iii and ii.)

ons of God and Love

Beloved, let us love one another, for love is of God. And every one that loveth is born of God and knoweth God. He that loveth not knoweth not God, for God is love. We love him because he loved us. In this was manifested the love of God for us, because that God sent his only begotten Son into the world that we might

have life through him. By this we know we are the children of God, when we love him and keep his commandments. For this is loving God when we keep his commandments, and his commandments are no grief-bringing. Beloved, if God so love us, we ought also to love one another. If we love one another, God dwelleth in us and his love is being perfected in us. And for this purpose is our love made perfect that we may have boldness in the day of judgment; because as he is, so also shall we be. He that feareth is not perfected in love, because fear hath torment. And whosoever hath this world's goods and seeth his brother have need and shutteth up his compassion, how dwelleth the love of God in him?

(1 John, parts of chapters ii, iv, and v.)

Jesus Christ the Son of God

Whoso confesses that Jesus Christ is the Son of God, love dwelleth in him and he is in God. And we know that the Son of God is come and hath given us to understand that we may know him who is true and that we may be in him who is true and in his Son Jesus Christ. This is

have God, who is true, and also eternal life.

(1 John, part of chapter iv.)

Witness of the Spirit

This Jesus Christ is he that came to us by the anointing at his baptism and by his death on the cross; not by the anointing alone, but by the anointing and the cross. And hereby we know that he dwelleth in us, by the spirit he hath given us. And it is the spirit that beareth witness because the spirit is from him who is true. If we receive the witness of men, the witness of God is greater; for this witness is from God which he gives to testify of his Son. He that believeth in the Son of God hath this witness in himself; for he that believeth not God maketh God a liar, because he believeth not the testimony which God giveth concerning his Son.

(1 John, part of chapter v.)

The Spirit of God and Other Spirits

Beloved, believe not every spirit, but try the spirits, whether they be of God, because many false prophets have gone out into the world. Hereby we know the Spirit of God. Every inspired man that

confesses that Jesus Christ is come in the flesh is inspired of God. But every inspired man that confesses not that Jesus Christ is come into the flesh is not inspired by God. And this is that Antichrist whereof ye have heard, that should come and is even in the world. They are of the world; therefore they speak as the world speaks, and the world heareth them. We are of God. He that knoweth God heareth us. He that is not of God heareth not us. Hereby we know the spirit of truth and the spirit of error.

(1 John, part of chapter iv.)

Love Not the World

I write unto you, fathers, because I have known him from the first; I write unto you, young men, because ye are strong and the word of God abideth in you, and ye have been victorious over the wicked one. Marvel not, brethren, if the world hate you. If any man loveth the world, the love of the Father is not in him. We know that we are of God and that the whole world lieth in wickedness. Now, whosoever is born of God overcometh the world. And this is what maketh

us victors over the world, even our faith.
(1 John, parts of chapters ii and v.)

The Prayer of the Righteous

Beloved, if our hearts bring us no condemnation, we have confidence before God. And whatsoever we ask, we receive of him, because we are keeping his commandments and are doing the things that are pleasing in his sight. All unrighteousness is sin, and there is a sin unto death. I do not say we should pray for such sinners. (1 John, part of chapter iii.)

Closing Words

I have not written these things to you because you know not the truth, but because ye know it, and a lie has no part with the truth. And these things we write unto you that your joy may be full.

(1 John, parts of chapters i and ii.)

Grace be with you and mercy and peace from God the Father and from the Lord Jesus Christ, the Son of the Father in truth and love.

(2 John, part of chapter i.)

THE SECOND EPISTLE OF JOHN

This epistle was the last writing of the beloved disciple. He had written the Gospel, Revelation, the First Epistle, and the personal epistles. John closes up the list of his writings, so far as we have them, with this epistle. The expression, little children, shows his love for those he addresses, those who are in his mind. Christ as life, light, and love is uppermost in his thought. He gives counsel to believers in Jesus, upon whose bosom at the Last Supper he leaned. This epistle emphasizes the witness of the Spirit and urges that love for the world be avoided. It also points out practical Christian duties and warns of Antichrist. The date may be about A.D. 80.

THE SECOND EPISTLE OF JOHN

Salutation; Our Personal Testimony

That which was from the beginning concerning the word of life, which we heard from him whom we saw with our eyes and whom we looked upon and who had hold of our hands, let that abide in you which ye have heard from the beginning. If that which ye have heard from the beginning abide with you, ye shall continue in the Son and in the Father.

(1 John, part of chapter i.)

Life, Light, Love

Now, this life was manifested, and we saw it and bear witness, and we declare to you that eternal life which was with the Father and was made manifest to us. And this eternal life is the promise which he has promised us. This is the gospel which we heard from him and declare to you, that God is light, and in him is no darkness. And if we are in the light which is his, we have fellowship one with another. And we know and believe in the love that

God hath for us. God is love. And he that dwelleth in love dwelleth in God and God in him. There is no fear in love, because perfect love casteth out fear. If we say we have not sinned, we make him liar and his word is not in us. Now, there is an offering, the blood of Jesus Christ which leads us to cleanse ourselves from all sin.

(1 John, parts of chapters i, ii, and iv.)

The Father and the Son

Little children, now abide in him, that when he shall appear we may have boldness and not be ashamed before Christ at his coming. And hereby we perceive his love because he laid down his life for us and we ought to lay down our lives for the brethren. No man has seen God at any time. But we have seen and do testify that the Father sent his Son the Saviour of the world. And this is his commandment, that we believe on the name of his Son Jesus Christ and love one another as he gave us commandment. And he that keepeth his commandment dwelleth in him and he in him.

(1 John, parts of chapters iii and iv.)

Sons of God

Little children, let no man deceive you. He that doeth righteous acts is righteous even as he is righteous. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil. We know that whoever is born of God does not practice sin. And he that is begotten of God watcheth himself that the wicked one toucheth him not. Whoever believeth that Jesus is the Christ is born of God, and whosoever loveth him that begat loveth also him that is begotten. Behold what manner of love the Father has bestowed upon us that we should be called the sons of God.

(1 John, parts of chapters iii and iv.)

Jesus Christ Reconciles Us to God

My little children, I write unto you that ye sin not. But if any man sin, he hath an advocate with the Father, Jesus Christ the Righteous. And he is the sacrifice, having in view our sins, and not ours only, but the whole world's. And hereby we know that we know him, if we keep his

commandments. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him. But whoever keepeth his word, in him truly the love of God is being made perfect. And in this way we know that we are in him. He that saith that he abideth in him ought himself also to walk as he walked.

(1 John, part of chapter ii.)

Witness of the Spirit

Little children, I write unto you because ye have known the Father. Hereby we know that we dwell in him and he is in us, because he hath given us his Spirit. And there are three witnesses of him on the earth, the Spirit, the witness at his baptism, and the blood on the cross. And the three have but one end. And this is what is witnessed, that God hath given us eternal life, and this life is in his Son. He that seeth the Son hath life, and he that seeth not the Son hath not life. And ye have an anointing from the Holy Ghost, and he will make you know all. And this anointing Spirit which ye receive from him abideth in you, and ye need not that any man teach you; but the same will teach you all things, and it will be the

truth and not a lie; and as he teaches you, ye shall abide in him.

(1 John, parts of chapters v, iv, and ii.)

Love Not the World

Little children, ye are of God and have overcome, because greater is he that is in you than he that is in the world. Therefore the world knoweth us not, because it knew him not. I write unto you, fathers, because ye have known him from the beginning. I write unto you, young men, because ye have overcome the wicked one. Who is he that overcometh the world but he that believeth that Jesus Christ is the Son of God? Love not the world nor the things of the world. For all that is in the world, the lust of the flesh and the lust of the eye, is not of the Father, but of the world. And the world passeth away and the lusts thereof; but he that doeth the will of God abideth forever.

(1 John, parts of chapters ii, iv, and iii.)

Our Practical Duties

My little children, let us love not in word nor in talk, but in deed and in truth. This is the way we know that we are of

the truth, and our hearts are confident in his presence. Yet if our hearts condemn us, God is greater than our hearts, and he knoweth all about the matter. And this is our confidence in him, that if we ask anything in harmony with his will he heareth us. And if we know that he heareth us whatever we ask, then we know that we shall have from him the petitions which express our desires. If a man see his brother sin, a sin which is not unto death he shall pray for him that he give him life, but only for them that sin not unto death. Now, we know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Who hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. And this is the commandment that we have from him, that he who loveth God love his brother also.

(1 John, parts of chapters iii, iv, and v)

Antichrist and the Last Times

Little children, it is the last times; and even as ye have heard that Antichrist shall come, even now are there many Antichrists. Whereby we know it is the

last times. They went out from us, but they were not of us; for if they had been of us they would have continued with us; but they have made it evident that they are not of us. Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son. Whoever denieth the Son, the same has not the Father. These things I have written to you concerning them that seduce you. Little children, keep yourselves from idolatry.

(1 John, part of chapter ii.)

losing Words

These things I have written to you that believe in the name of the Son of God, that ye may know that ye have eternal life and that ye may believe in the Son of God. Amen.

(1 John, part of chapter v.)

THIRD AND FOURTH EPISTLES OF JOHN

John wrote these short epistles before the destruction of Jerusalem. He was at Ephesus. The Third Epistle seems to me to have been written to his own sister, Mary, whom Jesus loved. It perhaps is as good as any supposition to regard John at this time as living with Martha, his other sister. Mary was at Rome. John under this view would be Lazarus. The Fourth Epistle was written to Gaius, probably a man of note, whose residence was in Macedonia. This Gaius was a companion of Paul when Barnabas and Paul were roughly treated in the riot at Ephesus. Paul learned probably more of the words and works of Jesus Christ from John than from all the other apostles. Paul loved Ephesus. John the beloved disciple made his home in this most ancient and most celebrated city of the Greeks. The date of the epistles was about the same as the date of John's First Epistle, A.D. 53.

THIRD EPISTLE OF JOHN

Salutation

The elder to the lady elect and to her children whom I love in the truth, and not only I, but all those also who know the truth, because of the truth which remains in us and will be with us forever.

(2 John, part of chapter i.)

The Commandments and the New Commandment

I rejoice greatly that thy children walk in the truth as we received commandment from the Father. And this is to love him, that we should walk after his commandments. And now I beseech thee, lady, not as though I wrote a new commandment to thee, but that which ye heard from the beginning, that we love one another, and this commandment is such that ye should walk according to it, as ye have heard from the beginning.

(2 John, part of chapter i.)

The Teaching of Christ

Whosoever goes on and does not abide

by the teaching of Christ hath not God.
He that abideth in the teaching of Christ
hath both the Father and the Son.
If there come to you one and he bringeth
not this teaching, receive him not into
your house, nor give him our greeting,
for him that giveth him greeting shall have
in his evil, worthless labors.

(2 John, part of chapter i.)

Antichrist

For many deceivers are gone out into
the world, and they do not acknowledge
that Jesus Christ is come into the flesh.
He is a misleader and is Antichrist. Look
out for yourselves that we destroy not
what we have labored for, but that we
receive a full reward.

Closing Words

Having many things I wish to write
to you, I could not write them with paper and
ink. But I trust to come to you and speak
face to face, that our joy may be complete.
The children of the elect sister greet thee.
Amen. (2 John, part of chapter i.)

FOURTH EPISTLE OF JOHN

Salutation

The elder to the well-beloved Gaius, whom I love in the truth.

(3 John, part of chapter i.)

My Joy at Your Christian Conduct

Beloved, I wish above all things that thou mayest be prospered and have good health, like as thy soul is prospering. For I had great rejoicing when the brethren came and bore witness of the truth which is in thee, and how thou walkest in the truth. All thou hast done for the brethren and strangers thou hast done faithfully. They have borne witness of thy Christlike love before the Church, and thou didst well when thou broughtest them forward on their journey in such good manner, because they went forth for his name's sake, taking no return from the Gentiles. We certainly ought to receive such, that we too might be fellow helpers in the truth.

(3 John, part of chapter i.)

Diotrephes' Censurable Conduct

I had written to the church. But Diotrephes, who loveth to have the pre-eminence among them, received us not. Wherefore, if I come, I will remember his deeds, which he hath done while inveighing against us with malicious words. And not content with this, he will not even receive the brethren and prevents those who would from doing so, and he cast them out of the church.

(3 John, part of chapter i.)

Commendation of Demetrius

Demetrius hath a good report of all the brethren in regard to the truth, and we ourselves bear him witness, and ye know that our witness is true.

(3 John, part of chapter i.)

Exhortation

Beloved, follow not that which is evil but that which is good. He that doeth good is of God, but he that doeth evil hath not discerned God.

(3 John, part of chapter i.)

Closing Words

I have many things to write, but I cannot with ink and pen write them to the

But I trust shortly to see thee. Then we shall talk together face to face. Peace be to thee. The friends greet thee. My greetings to thy friends by name.

(3 John, part of chapter i.)

APPENDIX

Containing

**The General Epistle of Barnabas and
The Apocalyptic Interpolations in Jude and
in Peter**

(229)

PREFACE

The General Epistle of Barnabas is found in the Apocryphal New Testament, and the translation there has been practically the translation which I give here; yet not a few times I have made alterations which must stand or fall as scholars may determine. This general epistle as we have it was held in very high esteem in the early centuries of the Christian era. My studies have led me to believe that the epistle as we have it now has been very much increased in size by interpolations from that wild and confusing literature which grew up in the early Church, the unapostolic apocalyptic literature. There are also a few interpolations in Jude and Peter, taken from this curious apocalyptic literature, which we give in this appendix.

The General Epistle of Barnabas, as I here restore it, is a fascinating epistle, containing the fullest presentation of the use of the Old Testament, the Old Covenant, as it is related to the New Covenant. The sections on the way of light and the way of darkness gather together the great utter-

ances and warnings which were contained in the Old Testament and, I think, some words of the Lord found and not found in our Gospels. If we wish a hand manual for our people of the content of the fullness of the Revelation in Christ Jesus, this General Epistle of Barnabas furnishes this manual. For this purpose it is not excelled by any epistle in the New Testament.

There was a unanimity between the Paul-Apollos-Barnabas Gentile movement and the James-Jude-Peter Jewish movement, these two great divisions in the day of apostolic Christianity. The harmony, with a diversity which was not disrupting, had its basis laid in the Council at Jerusalem. The latest epistles of Paul interpreted the gospel of Christ in terms and phraseology of the Greek and the Roman. The other epistles interpreted this gospel of Christ in terms of the religious cultus of the Jew. Some day it will be found that Greece and Rome, each of whom ruled the world in turn, furnish a commentary upon the universal significance of Jesus Christ, not in the least inferior to the commentary which we have in the history of the Jews. This epistle was written about 52 A.D.

BARNABAS' EPISTLE TO THE EPHESIANS

Salutation

Wherefore, brethren, we ought the more diligently inquire after those things that belong to our salvation, that the adversary may not have entrance to us and deprive us of our spiritual life.

Concerning Sacrifices and Offerings

For God has manifested to us by all the prophets that he hath no need for our sacrifices or burnt offerings or oblations, saying thus:

To what purpose is the multitude of your sacrifices? saith the Lord. I am full of the burnt offerings of rams and of fed cattle, and I delight not in the blood of bullocks or of goats. When ye come to appear before me, who hath required this at your hands? Tread no more my courts. Bring no more oblations which are vain. Incense is an abomination to me. Your new moons and sabbaths I cannot endure. The calling of your assemblies is an iniquity. Even your solemn meetings at the new moons and your fixed feasts my soul abhors.

These things, therefore, hath God abol-

ished that the new law of our Lord Jesus Christ, which is not yoked to any such necessity, should lead men to offer themselves as spiritual offerings. And, therefore, thus he speaks:

The sacrifices of God are a broken spirit; a broken and contrite heart God will not despise.

Concerning Fastings

Wherefore he again speaks to them concerning these things:

Ye shall not fast as ye do this day, that ye may make your voice to be heard before the Highest. Is this the kind of fast ye have chosen, that a man make miserable his life, that he bow down his head like a bulrush, that he spread sackcloth and ashes under him? Wilt thou call this fast an acceptable day to the Lord?

But to us he saith thus:

Is not this the fast I have chosen, that a man loose the bands which the wicked have made, that he undo the heavy burdens and free the oppressed and break every yoke? Is it not that thou give thy bread to the hungry and bring to thy house the outcast poor? When thou see one naked, that thou clothe him, and the

thou do not withdraw thyself from thine own kin?

Do this, and thy light shall break forth as the morning and thy health as early spring, and thy righteousness shall go before thee, and the glory of the Lord shall be thy reward. Then shall thou call, and the Lord will answer; thou shalt cry to him, and he will say, Here am I.

The Reason for the Christ Life in the Flesh

For this cause did our Lord determine to give his body to death, that we might be sanctified through remission of sin, as though we were sprinkled by blood. Forasmuch, then, as our Saviour was to appear in the flesh his passion was foretold: He was led as a lamb to the slaughter; and as a sheep before the shearers is dumb, so he opened not his mouth.

He taught the people of Israel and did many signs and wonders among them. He preached to them and shewed the exceeding great love which he bare toward them. And when he chose his apostles, which were afterwards to publish his gospel, he took men that had been very great sinners, that he might plainly shew that he came not to call the righteous, but sinners, to repentance.

The Chief Corner Stone Rejected

And the prophet adds that he was put for a stone over which there would be stumbling, saying:

Behold, I lay in Zion for the foundation a precious stone, a choice stone for the corner, a stone that men will consider.

Again the prophet says:

The stone, which the builders rejected is for the chief foundation stone. The day was the great and wonderful day of the Lord.

Again the prophet says: .

Behold, I have set thee for a light to the Gentiles, their Saviour to the ends of the earth, saith the Lord.

And the prophet says further:

I the Lord God have called thee because of thy righteousness, and I will take thee by the hand and strengthen thee and give thee as a covenant with the people, a light of the Gentiles, to open the eyes of the blind, to bring the prisoner out of the prison, and those that have their abode in darkness from their prison house.

And again the prophet says, The spirit of the Lord is upon me, because he has anointed me to preach glad tidings to the

oppressed, to heal the broken-hearted, to preach to the captive freedom, and to the blind sight, to proclaim the acceptable year of the Lord.

Our New Life

Wherefore ye see how we are again formed anew. Thus another prophet speaks, Behold, saith the Lord, I will take from them their hearts of stone and I will put into them hearts of flesh.

Again he says, Circumcise your hearts, saith the Lord. Now as to that circumcision in which the Jews trust, it is abolished; for the circumcision of which God speaks is not of the flesh.

The Spiritual Temple

Having received power to put away our sins, and trusting in the name of the Lord, we are become renewed, being again created as it were as at the beginning. Wherefore God doth truly dwell in us as in his house.

Our Christian Duties

Wherefore it is necessary that, having searched diligently into these things which have come to pass, we should write to you what may serve to keep you whole,

to which end therefore, let us flee from every evil work and hate the errors of the present time, that we may be happy in the time to come. These are idolatry, arrogance, pride of power, hypocrisy, double-mindedness, adultery, murder, rapine, pride, lawlessness, deceit, malice, haughtiness, witchcraft, covetousness, and the want of reverence for God. Let us not give ourselves the liberty of disputing with the wicked and sinners lest in time we should choose to become like them. Let us meditate as much as in us lies upon the fear of God and strive to the uttermost to keep his commandments, and let us rejoice in his righteous judgments.

God Will Judge the World

Now, God will judge the world and show no respect to persons, and every one shall receive according to his works. If a man shall be good, his righteous life shall prosper him; if wicked, the reward of his work he shall receive.

Take heed therefore lest, sitting still, we fall asleep in our sins and the wicked one, getting the dominion over us, stir us up and shut us out of the kingdom of God. Beware therefore lest it happen to us, as

is written, Therefore are many called, but few are the chosen.

Continue in the Faith

Wherefore let us give heed to the last times; for all the times past of our life in our faith will profit us nothing unless we continue to hate what is wicked and to withstand future temptation. The Son of God tells us, saying, Let us resist all iniquity and hate it. He that chooses to do otherwise shall destroy himself with his works. May my God, the Lord of the world, give you wisdom, knowledge, counsel, and the understanding of his judgments.

Closing Words

My beloved children, understand that the good Lord hath made manifest this all to us that we might know to whom we ought always to give thanks and praise. And if there be any remembrances among you for good when thinking upon these things, meditate upon them, that both my desire for you and my watching over you may turn to good account. Moreover, I have given the more diligence to write to you according to my ability, that ye

might have rejoicing. I write these things the more plainly to you that ye may understand; for I could be content to die for your sakes. Children of love and peace farewell.

Benediction

The Lord of glory and of all grace be with your spirit. Amen.

APOCALYPTIC INTERPOLATIONS IN JUDE AND PETER

These interpolations I give without comment. They were inserted under the same impulse which led to interpolations from the same source in the General Epistle of Barnabas.

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INTERPOLATIONS IN JUDE

First

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto judgment in that great day.

Second

Yet Michael the archangel, when contending with the devil and disputing about the body of Moses, durst not bring a railing accusation, but said, The Lord rebuke thee.

Third

For they have gone in the way of Cain and ran greedily after the error of Balaam for reward and perished in the gainsaying of Korah.

Fourth

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand saints to execute judgment upon all and to convince all of their ungodly deeds which they have committed and of all the hard things which the ungodly spake against him.

INTERPOLATIONS IN FIRST PETER

First

Even as Sarah obeyed Abraham, calling him lord, whose daughters ye are as long as ye do well and are not afraid with any astonishment.

Second

By which he also went and preached to the spirits in prison, which sometime waxed disobedient when once the long suffering of God waited in the days of Noah, while the ark was preparing wherein a few, that is, eight souls were saved from the water. The like figure whereunto baptism doth also save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ.

Third

For which cause was the gospel preached to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit.

INTERPOLATIONS IN SECOND PETER

First

For God spared not the angels that sinned, but cast them down into hell and delivered them in chains in darkness to be reserved for judgment. And he spared not the old world, but saved Noah and the eight persons, a preacher of righteousness, bringing the flood upon the world of the ungodly. And turning the cities of Sodom and Gomorrah into ashes, he condemned them with the overthrow, making an example for those who hereafter should be ungodly. And he delivered the just Lot, who was vexed with the filthy conversations of the wicked. For that righteous man, dwelling among them and seeing and hearing them, had his righteous soul vexed day by day with their unlawful deeds.

Second

Whereas angels which are greater in power and might bring not railing accusation against them before the Lord. But these, as natural brute beasts and made to be taken and destroyed, speak

evil of the things they understand not and they shall utterly perish in their corruption.

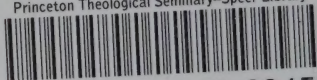
Third

Which have forsaken the right way and are gone astray, following the way of Balaam, son of Beor, who loved the wages of the unrighteous, but was rebuked for his iniquity, the dumb ass speaking with man's voice forbade the madness of the prophet.



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